Published under the Direction of the General Convention of the New Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXVIII.] AUGUST, 1855. [No. 2.

CONTENTS.

	Page.
JOURNAL OF PROCEEDINGS	49
PRESIDENT'S ADDRESS	61
MEMORIALS TO THE CONVENTION	68
REPORTS OF OFFICERS AND COMMITTEES	74
REPORTS AND LETTERS OF MINISTERS	110
REPORTS OF ASSOCIATIONS AND SOCIETIES	117
COMMUNICATIONS	128
ADDRESSES	129
CONSTITUTION	132
STANDING ORDERS AND RECOMMENDATIONS	135
OFFICERS AND STANDING COMMITTEES FOR 1855–6	136
MINISTERS AND LICENTIATES	137
REPORT OF A COMMITTEE ON DONATIONS AND DEVISES	138
PLACES CONTAINING SOCIETIES AND RECEIVERS	139
FORM RECOMMENDED FOR REPORTS OF SOCIETIES TO THE CONVENTION	144
LIST OF SOCIETIES IN THE UNITED KINGDOM	145
LIST OF OTHER PLACES WHERE RECEIVERS ARE KNOWN TO RESIDE	146
LIST OF PLACES ON THE CONTINENT OF EUROPE	148

BOSTON:

PUBLISHED BY OTIS CLAPP, 3, BEACON STREET.

1855.

Printed by John Wilson & Son, 22, School Street.

Recently Published

AND

FOR SALE BY OTIS CLAPP, 3, BEACON STREET.

GEMS FROM SWEDENBORG. 62 cents.
CATECHISM. New edition, 5 cents.
NEW CHURCHMAN. Lond. Monthly, 38c a year.
THE GOLDEN REED. By Rev. B. F. BARRETT. $1.
INNOCENCE OF CHILDHOOD. 37½ cts.
PHENOMENA OF MODERN SPIRITUALISM. By Rev. W. B. HAYDEN. Cambric, 50 cts.
PARSONS'S ESSAYS. New ed., cambric, 62 cts.
THE ELEMENTS OF CHARACTER. By MARY G. CHANDLER. Cambric, 62 cts.
A COMPENDIUM OF THE THEOLOGICAL WRITINGS OF SWEDENBORG. With a full Life, and Portrait. 574 pages, royal 8vo, double columns. Cambric, $2; gilt, $2.62½.
CORRESPONDENCE OF WINE, BAPTISM, AND THE HOLY SUPPER. By Rev. W. B. HAYDEN. Cambric, 25 cts.
SPIRITUAL TORRENTS. By Madame GUYON. Translated by Rev. A. E. Ford, with parallel passages from Swedenborg. Cambric, 50 cts.
MRS. WILKINS'S LESSONS FOR CHILDREN OF THE NEW CHURCH. Cambric, 25 cts.
A TREATISE ON THE PECULIARITIES OF THE BIBLE. By Rev. E. D. RENDELL. 396 pages. Cambric, 75 cts.
RAYS OF LIGHT. Selections from Swedenborg and other authors. 128 pages. Cambric and gilt, 25 cts.
SOME ACCOUNT OF SWEDENBORG AND HIS WRITINGS; with a Descriptive Catalogue of his Works, 48 pages. 5 cts.
THE GENERATIVE ORGANS, considered Anatomically, Physically, and Philosophically. By EMANUEL SWEDENBORG. Translated by Wilkinson. $2.
GEMS FROM THE WRITINGS OF SWEDENBORG; with a Memoir by Rev. T. O. PRESCOTT.
WHITE DOVE, AND WHAT IS LOVE? 31 cts.
A VINDICATION OF THE DOCTRINES OF SWEDENBORG, from the perversions of Dr. Moehler and Prof. Perrone. By Dr. TAFEL. Cambric, $1.
THE NINETEENTH CENTURY, or THE NEW DISPENSATION. 438 pages, 12mo. $1.
BARRETT'S LECTURES. New edition. Cambric, 75 cts.
DIVINE LOVE AND WISDOM. New pamphlet edition. 12½ cts; ten for $1.
ILLUSTRATIONS OF PHYSIOLOGY. By Dr. RICE. Cambric, 50 cts.
THE HAPPY FAMILY. 25 cts.
WILKINSON'S HUMAN BODY. American edition. $1.12.
A MINIATURE OF THE NEW JERUSALEM. 2 cts.; $1 per hundred.
ANTEDILUVIAN HISTORY, AND NARRATIVE OF THE FLOOD. By Rev. E. D. READSELL. 62½ cts.
ANIMALS AND THEIR CORRESPONDENCES. By Rev. W. H. BENADE. 37½ cts.
MARRIAGE: its Origin, Uses, &c. By Rev. W. BRUCE. Cambric, 12½ cts.; paper, 5 cts.
THE IMMORTAL FOUNTAIN. 4 cts.
SERMONS ON THE LORD'S PRAYER. By Rev. H. A. WORCESTER. Cambric, 50 cts.
PROF. BUSH'S STATEMENT OF REASONS. 6¼ cts.
WILKINSON'S BIOGRAPHY OF SWEDENBORG. 280 pages 16mo. Cambric, 62 cts.
DE GUAY'S PHILOSOPHY; in Letters, &c. Cambric, 50 cts.; stitched, 37½ cts.
GUARDIAN SPIRITS, &c. Translated from the German by A. E. FORD. 42 cts.
QUESTIONS ON THE FOUR GOSPELS. By BENJAMIN WORCESTER. 31 cts.
NEW CHURCH MAGAZINE FOR CHILDREN. Monthly. $1 per year.

PHILOSOPHICAL AND SCIENTIFIC WORKS OF SWEDENBORG.

MISCELLANEOUS OBSERVATIONS CONNECTED WITH THE PHYSICAL SCIENCES. Translated by C. C. STRUTT. $2.
THE ANIMAL KINGDOM. Translated by WILKINSON. 1 vol. 8vo. St. Clairsville edition, $3.50.
THE ECONOMY OF THE ANIMAL KINGDOM. Translated by Rev. A. CLISSOLD. 2 vols. $7.75.
THE PRINCIPIA, or FIRST PRINCIPLES OF NATURAL THINGS. Translated by Rev. A. CLISSOLD. 2 vols. $7.75.
PRINCIPLES OF CHEMISTRY; with other Treatises. Translated by C. E. STRUTT. 1 vol. $3.25.
OUTLINES OF A PHILOSOPHICAL ARGUMENT ON THE INFINITE. Translated by WILKINSON. $1.87. American edition, 25 cts.
POSTHUMOUS TRACTS. Translated by WILKINSON. $1.50. American edition, 12½ cts.
HIEROGLYPHIC KEY. Translated by WILKINSON. 60 cts.

TRACTS PUBLISHED BY THE TRACT BOARD OF THE GENERAL CONVENTION.

No. 1. Healing at the Pool of Bethesda. 3 cts.
„ 2. The Blood of the Lord; or, Remarks on the Atonement. 2 cts.
„ 3. The Books Opened; or, the Judgment. 2 cts.
„ 4. On Regeneration and Good Works. 3 cts.
„ 5. Objections against the Claims of Swedenborg Examined and Refuted. 3 cts.
„ 6. End of the World; or, Consummation of the Age. 6 cts.
„ 7. The Doctrine of the Lord. 2 cts.
„ 8. The Resurrection. 4 cts.
„ 9. The Second Coming of the Lord. 5 cts.
„ 10. The Future Life. 3 cts.
„ 11. Medium of Salvation. 1 cent.
„ 12. The Lord's Prayer Briefly Explained. 4 cts.
No. 13. Leading Doctrines of New Jerusalem Briefly Explained. 4 cts.
„ 14. Jehovah our Saviour. 3 cts.
„ 15. Tri-Personality of God. 2 cts.
„ 16. Nature of True Religion. 2 cts.
„ 17. Laws of Order. 2 cts.
„ 18. Clowes's Affectionate Address. 4 cts.
„ 19. The Lord Jesus Christ the One God. 2 cts.
„ 20. The Corner-Stone of the New Jerusalem. 4 cts.
„ 21. Divine Providence. 5 cts. per dozen.
„ 22. First Law of the Divine Providence. 4 cts.
„ 23. Gooseberry Bush and Caterpillars. By Clowes. 2 cts.

THE

NEW JERUSALEM MAGAZINE.

No. CCCXXX.

VOL. XXVIII.] AUGUST, 1855. [No. 2.

JOURNAL OF PROCEEDINGS

Of the Thirty-seventh General Convention of the New Church in the United States, held in the City of Boston, from Wednesday, June 27, to Sunday, July 1, 1855.

BOSTON, *Wednesday, June 27, 1855.*

THE General Convention assembled in the New Jerusalem Church, in Bowdoin Street, at 10 o'clock, A.M.

1. The President of the Convention called the meeting to order; and Messrs. Scammon, Reed, and Hoskins were made a Committee on Credentials. The credentials of the Delegates were put into their hands; and they reported the following as the Roll of the Convention: —

ILLINOIS ASSOCIATION.

Rev. John Randolph Hibbard, of Chicago.
Mr. J. Young Scammon, „ „
„ Isaac S. Britton, of Springfield.

MAINE ASSOCIATION.

Rev. William B. Hayden, of Portland.
Mr. Isaac S. Whitman, of Bangor.
„ James E. Mills, „ „
„ John B. Swanton, of Bath.
„ William D. Sewall, „
„ Levi P. Lemont, „
Dr. E. Wells, of Freeport.
Mr. Oliver Gerrish, of Portland.
„ L. F. Pingree, „ „
„ Abner Lowell, „ „
„ Elias Davis, of Gardiner.

Mr. Henry B. Hoskins, of Gardiner.
„ Wm. B. Haseltine, „ „

MASSACHUSETTS ASSOCIATION.

Rev. Thomas Worcester, of Boston.
„ Warren Goddard, of North Bridgewater.
„ Joseph Pettee, of Abington.
„ Thomas Peckham Rodman, of Bridgewater.
„ John P. Perry, of Yarmouth.
„ Eleazer Smith, of East Bridgewater.
„ Adonis Howard, of Medford.
„ T. B. Hayward, of Brookline.
Mr. J. H. Wilkins, of Boston.
„ Theophilus Parsons, of Cambridge.
„ Sampson Reed, of Boston.
„ Otis Clapp, „ „
„ William A. Wellman, of Brookline.
„ David L. Webster, of Boston.
„ P. W. Chandler, of „
„ F. A. Hawley, „ „
„ E. A. Beaman, „ „
„ Benjamin Worcester, of Waltham.
„ Joseph A. Hyde, of Bridgewater.
„ Virgil Ames, „ „
„ Ephraim H. Sprague, „
„ Lewis Fellows, of North Bridgewater.
„ George Phinney, „ „
„ Josiah Packard, „ „
„ Benjamin Hobart, of Abington.
„ Edward W. Cobb, „ „
Dr. Daniel H. Briggs, „ „
Mr. Jacob A. Rogers, of East Bridgewater.
„ Jonah Edson, „ „ „
„ Nathaniel S. Simpkins, of Yarmouth.
„ Chauncey Conant, of Barnstable.
„ B. S. Hale, of Lowell.
„ Warren Bird, of Foxborough.
„ George F. Stearns, „
„ Nahum Leonard, of West Bridgewater.
„ Apollos Hooper, „ „ „
„ John Westall, of Fall River.
„ Charles B. Chace, „ „
„ Samuel Lord, Manchester, N.H.

MICHIGAN AND NORTHERN INDIANA ASSOCIATION.

Rev. Abiel Silver, of Contoocookville, N.H.
„ Jabez Fox, of Detroit, Mich.
Hon. John B. Niles, of Laporte, Ind.

PENNSYLVANIA.

Rev. James Seddon, of Frankford.
Dr. Alvan E. Small, of Philadelphia.
Mr. David Snyder, of Blockley.

OHIO.

Rev. J. P. Stuart, of Urbana.
„ Chauncey Giles, of Cincinnati.

NEW YORK.

Rev. Thomas Wilks, of Williamsburg.

Gentlemen invited to take seats in the Convention, and participate in the Deliberations.

Mr. Arthur O. Brickman, of Baltimore, Md.
„ Samuel Beswick, of England.
„ T. O. Paine, of Winslow, Me.
„ Daniel K. Whitaker, of Charleston, S.C.
„ George W. Perkins, of Augusta, Me.
„ Robert Shaw, of New York.
„ John L. Jewett, „ „
„ Edwin Burnham, Chicago, Ill.
„ John Prentice, Providence, R.I.
„ John Allen, of New York.
„ J. K. Hoyt, „ „
„ William Hooper, of Cincinnati, O.
„ Crafts, of Milan, N.H.
„ Simpson, of Bangor, Me.
Prof. Grelaud, of West Point, N.Y.

After the reading of the roll, the following, offered by Mr. Reed, was adopted : —

2. *Resolved*, That all receivers of the heavenly doctrines of the New Jerusalem, who are or shall be in attendance upon this meeting of the Convention, be invited to take seats therein, and participate in its deliberations ; and to report their names and address to the Committee on Credentials, that they may be placed upon the roll of the Convention.

3. The Convention then took a recess for religious services ; and the President officiated at public worship, and delivered his Annual Address (12, 80).

4. The Annual Reports of the Associations and Societies were called for ; and Reports were read from the Illinois Association, from the Rev. James Seddon, President of the Pennsylvania Association, from the Frankford and Darby Societies, and from the Massachusetts Association.

The Convention then adjourned to 3 o'clock, P.M.

Wednesday Afternoon, 3 o'clock.

5. The Convention met according to adjournment; the roll was called; and the Record of the morning session was read and approved.

6. The reading of reports and communications to the Convention was then proceeded with; and Reports were read from the third Society in Philadelphia, from the Societies in Urbana, O., Washington, D.C., and from the Maine Association: also, Reports from Rev. J. R. Hibbard, Rev. George Field, Rev. H. N. Strong, Rev. S. H. Worcester, and Mr. T. O. Paine, licentiate: also, a memorial from Mr. Paine on the Tabernacle and Temple: also, communications from Charles H. Austin, Esq., of Tallahassee, Fla.; Mr. Amos E. Wood, of Woodville, N.Y.; and Mr. A. W. Brown, of East Rockport, O.: also, a copy of the Report of the Board of Managers of the American New Church Tract and Missionary Society: also, the Address of the General Conference of the New Church in Great Britain.

7. The President gave notice that there would be religious services at the meeting to-morrow morning; and it was voted that the religious services take place at 12 o'clock.

8. It was also voted, that, when this meeting adjourns, it adjourn to meet at 10 o'clock to-morrow.

9. The memorial from Mr. T. O. Paine [Mem. No. 1], together with his works on the Tabernacle and Temple, was referred to the Committee on Moral and Religious Instruction, to report thereon to-morrow morning.

10. Mr. Hayward was added to this Committee, in place of Mr. Caleb Reed, deceased.

11. The reports and communications which have been read to the Convention, except the one just disposed of, were referred to the Executive Committee.

12. The Address of the President was referred to the same Committee (3, 80).

13. Mr. Brickman presented a memorial to the Convention, relative to the publication of a New Church Liturgy, or Book of Worship, in the German language, commenced by him, together with a copy of the same as far as published, asking aid from the Convention to complete it. [Mem. No. 2.] These were referred to the Committee on Moral and Religious Instruction; and Mr. John L. Jewett was added to the Committee, for the purpose of examining this work.

Adjourned.

Thursday, June 28, 10 o'clock, A.M.

14. The Convention met agreeably to adjournment; the roll was called; and the Record of the session of yesterday afternoon was read, amended, and approved.

The Committee on Moral and Religious Instruction presented the

following resolution in relation to the works of Mr. Paine referred to them; and the resolution was adopted: —

15. *Resolved*, That Mr. Paine be requested to deliver an explanatory lecture upon the subject of his drawings of the Tabernacle and the Temple, this day, at the commencement of the afternoon session.

16. The Committee on Moral and Religious Instruction also presented their Annual Report, which was read and accepted. [Report No. 1.]

17. The Treasurer presented his Annual Report, which was read and accepted. [Rep. No. 2.]

18. Mr. Brickman addressed the Convention in a very interesting statement in relation to the reception of the doctrines of the New Church by the Germans in this country, to his labors among them during the past year, and to his future prospects (77).

19. Mr. Parsons presented certain resolutions on the subject of Tithing, which had been passed by the Boston Society, and by them directed to be presented to the Convention; and, together with them, he read a paper on the same subject, signed by all the Delegates of that Society. [Mem. No. 3.] This document was referred to a Committee, consisting of Messrs. Scammon, Parsons, Z. Hyde, R. L. Smith, and John Ellis.

20. The Committee appointed in 1853, to correct errors in the Journal of 1852, presented its report thereon, which was read and accepted. [Rep. No. 3.]

21. Rev. Thomas Wilks presented a memorial, asking to be admitted a member of the Convention, and requesting an investigation into certain charges made by Rev. B. F. Barrett against him at the last Convention. [Mem. No. 4.] This was referred to a Committee, consisting of Messrs. Gerrish, Britton, and Small (54).

Rev. Mr. Stuart offered the following resolution, which was adopted: —

22. *Resolved*, That the Committee on Moral and Religious Instruction be instructed to prepare, or cause to be prepared, and to publish the same if they are unanimous in their approval, a Doctrinal Text Book or Books for the youth of the New Church, to follow the first Catechism already prepared.

23. Dr. Small offered a resolution relative to adjournment, which was laid on the table.

24. The Convention then took a recess for religious services, and adjourned to 3 o'clock, P.M.

Rev. Chauncey Giles, of Cincinnati, officiated at public worship, and preached a sermon from Isa. lxv. 17.

Thursday Afternoon, 3 o'clock.

25. The Convention met agreeably to adjournment.

26. Mr. Paine lectured for an hour, explaining the structure of the Tabernacle and Temple.

27. The Convention then came to order; and the President presented and read the Report of the Committee of Ministers relative to their action in the case of the Michigan Association. This Report was laid on the table (47). [Rep. No. 4.]

28. The Committee of Ministers reported themselves unprepared to report on the resolution offered by Rev. Mr. Ford in 1853 (on a "Betrothal Service"), and referred to this Committee in 1854.

29. The same Committee also reported that they had had under consideration "the general subject of improvements and alterations in the Book of Worship," but were not prepared to report thereon at present.

30. Eleven o'clock to-morrow was assigned for hearing the Report of the Committee on Education.

31. Rev. Mr. Hibbard presented the following resolution, which, after being discussed by the mover, by Rev. Messrs. Smith, Perry, and Rodman, and by Messrs. Scammon, Paine, Packard, Brickman, Parsons, Beaman, Phinney, Dunham, Porter, B. Worcester, and Hoskins, was laid on the table: —

Resolved, That the end and object proposed and intended by this Convention is to perform one and all of the uses of a church in a larger form, as contained in the doctrines of the New Church revealed from the Word, and set forth in the writings of Emanuel Swedenborg, as fast and as fully as this Convention becomes able to do so.

Adjourned to 10 o'clock to-morrow.

Friday, June 29, 10 *o'clock.*

32. The Convention met agreeably to adjournment; the roll was called; but the reading of the Records of yesterday was postponed.

33. The Executive Committee reported that the communication from the Society of the New Church in Urbana, O., contained a request that that Society may be admitted a member of the General Convention; on which the Committee proposed the following resolution, which was adopted: —

34. *Resolved*, That the Urbana Society of the New Church, in the State of Ohio, is hereby received as a member of this Convention, and entitled to all the privileges enjoyed by other Societies belonging to this Convention.

35. The Committee on Moral and Religious Instruction made a Report on Mr. Brickman's memorial [Rep. No. 5], in which they proposed the following resolutions, which were adopted: —

36. *Resolved*, That this Convention deem the preparation and publication of the Liturgy in German, and of a New Church periodical in German, uses of great value and promise, and recommend the same to the sympathy and support of the Church.

37. *Resolved*, That the Executive Committee be requested to make such appropriation from the funds of the Convention, in aid

of the undertakings of Mr. Brickman, as, in their judgment, can be spared for these purposes consistently with the other important uses in which this body is engaged.

38. The Executive Committee made its General Annual Report [Rep. No. 6]; at the close of which, they offered the following resolution, which was adopted: —

39. *Resolved*, That the action of the Executive Committee, as reported to this body, is approved; and that there be appropriated from the funds of this Convention the necessary amounts to enable them, in addition to such specific contributions as they have received, or may hereafter receive, to carry out the plans and operations of said Committee, as thus reported; said amounts to be paid by the Treasurer upon the order of said Committee.

40. The Committee of Foreign Correspondence presented their Annual Report, which was read and accepted. [Rep. No. 7.] (75.)

41. The Missionary Report of Rev. J. P. Stuart was read: also, a communication from Rev. B. F. Barrett; and another from the same gentleman, as Corresponding Secretary of the American Swedenborg Printing and Publishing Society.

42. The hour of eleven having arrived, the Report of the Committee on Education was presented and read. [Rep. No. 8.]

43. The Convention then adjourned to 3 o'clock, P.M.

Rev. Mr. Silver officiated at public worship, and preached a sermon from Mark i. 15 and John viii. 31, 32.

Friday Afternoon, 3 o'clock.

44. The Convention met; the roll was called; and the Records of yesterday and this forenoon were read and approved.

45. The resolution of Dr. Small, relative to adjournment, was taken from the table, and, after some discussion, was again laid on the table.

46. Mr. Scammon read certain resolutions, which were accidentally omitted in the reading of the General Report of the Executive Committee this morning. These resolutions were affirmed by the Convention.

47. The Report of the Committee of Ministers relative to their action in the case of the Michigan Association was taken from the table (27), and accepted and approved. [Rep. No. 4.]

48. The Committee of Ministers presented their Report on the subject of the memorials presented last year, praying for amendment of the 19th article of the Constitution, relative to the baptism of candidates for the ministry by a minister of the New Jerusalem, — the Report being unfavorable to the prayer of the memorialists. This Report was accepted and approved unanimously. [Rep. No. 9.]

49. The Report of the Second Society in Philadelphia was read.

Mr. Benjamin Worcester presented the following preamble and resolution, which were adopted: —

50. Whereas the use and importance of a full Concordance or Index of Swedenborg's theological works is very manifest to all who consult them; and whereas Mr. T. O. Paine, in whose capacity and fitness for the task we have confidence, has already bestowed some labor on the preparation of such a work, as he informed the Convention in his communication last year; therefore, —

51. *Resolved*, That Mr. Paine be requested to submit his plan for a Concordance to the consideration of the Committee on Moral and Religious Instruction; and that, if the plan shall meet with their approbation, said Committee be authorized and requested to issue a Prospectus for the publication of the Concordance by the Convention, and to assist Mr. Paine in its speedy preparation by such means as shall seem to them best adapted for this purpose.

Mr. Scammon presented the following resolutions, which were adopted: —

52. *Resolved*, That the bequest made "to Sampson Reed, the leader of the Boston Society of the New Church, or to his successor in office," by the late Dr. Charles D. Rice, "to be expended in publishing and gratuitously distributing the writings of Swedenborg, New Church Tracts, or such other New Church uses as the General Convention of the New Jerusalem may determine upon at their first general meeting in Boston after" the "decease" of said Rice, be expended in publishing and gratuitously distributing the writings of Swedenborg.

53. *Resolved*, That Mr. Sampson Reed be authorized and requested to receive any money that may be due or coming to the Convention under any will of Dr. Charles D. Rice, deceased; and this Convention will endeavor to comply with the wishes of said Rice, in all particulars, as fully and as far as we can legally do so.

54. The Committee to which was referred the memorial of Rev. Mr. Wilks (21) made a Report thereon in favor of his being admitted a member of the Convention [Rep. No. 10]; whereupon the following resolution was adopted unanimously: —

55. *Resolved*, That Rev. Thomas Wilks be admitted a member of this Convention as a minister of the New Church.

56. On motion of Dr. Small, a Committee was raised to revise the List of Ministers, and directed to place none on the list except those who belong to the Convention; and also to revise the List of Receivers. Messrs. Small, Parsons, Goddard, Stuart, and Hibbard were made this Committee.

The following, offered by Mr. Scammon, was unanimously adopted: —

57. *Resolved*, That the meetings of the Convention be opened by reading the Word and prayer, upon the morning of each day during its sessions.

Adjourned to 10 o'clock to-morrow.

Saturday, June 30, 10 *o'clock.*

58. The Convention met; the roll was called; and the Record of yesterday afternoon was read and approved.

59. The Committee on Moral and Religious Instruction presented a Report upon the work of Mr. Paine on the Tabernacle and Temple [Rep. No. 11], and offered the following resolutions, which were adopted: —

60. *Resolved*, 1st, That the thanks of the Convention be presented to Mr. T. O. Paine for his labors in endeavoring to restore the Tabernacle and Temple.

61. *Resolved*, 2d, That the Committee on Moral and Religious Instruction, if, on further examination, these works receive their approval, be directed to render such aid as may be in their power to Mr. Paine, in the publication of the same.

62. *Resolved*, 3d, That, in case of the approval of the above-named Committee, the Executive Committee be requested to take such measures to further their publication as they may deem proper and expedient.

63. The Report of the Michigan and Northern Indiana Association was read: also, a letter from Rev. Sabin Hough.

On motion of Rev. Mr. Stuart, it was —

64. *Resolved*, That Rev. Chauncey Giles, of Cincinnati, be admitted a member of this Convention as a minister of the New Church.

The following resolutions, offered by Rev. Mr. Stuart, were adopted: —

65. *Resolved*, 1st, That we acknowledge with pleasure the receipt of a communication from the Rev. D. Howarth, in behalf of the English Conference, expressing the affectionate regards of that body towards this Convention (6).

66. *Resolved*, 2d, That a Committee be appointed to reciprocate their fraternal regards by a suitable letter to the Conference in behalf of the General Convention.

67. Rev. Mr. Stuart was made this Committee.

68. Rev. Mr. Pettee, Chairman of a Sub-committee under the Executive Committee, on revising the Translation of the Word, read a Report thereon [Rep. No. 12]; whereupon Mr. Parsons offered the following resolution, which was adopted: —

69. *Resolved*, That the Convention has listened with great interest to the Report of the Sub-committee on the Translation of the Scriptures; that their labors have our entire sympathy; and we hope they will be continued.

70. The Chairman of the Committee to revise the List of Ministers stated that a question had arisen whether the Pennsylvania Association, as a body, belonged to this Convention; and it was —

71. *Resolved*, That it is the sense of this Convention that the Pennsylvania Association is a member of this body.

On motion of Mr. Gerrish, it was —

72. *Resolved*, That each Association, or other collective body of the Church, in connection with this Convention, be requested to report a list of its ministers to each Annual Meeting of the Convention.

73. *Voted*, on motion of Mr. Reed, That Rev. Adonis Howard be admitted a member of this Convention.

74. The Committee on the Lists reported the List of Ministers, as revised by them agreeably to instructions, which was accepted.

On motion of Rev. Mr. Silver, it was —

75. *Voted*, That the Report of the Committee on Education be printed with the Journal (40). [Rep. No. 8.]

The following resolutions, offered by Mr. Scammon, were adopted: —

76. *Resolved*, 1st, That the sum of one hundred dollars be appropriated and paid by the Treasurer to Dr. Emanuel Tafel, to aid him in publishing the writings of the Church, the Convention using the right to receive from Dr. Tafel an equivalent in such books as the Executive Committee shall direct.

77. *Resolved*, 2d, That the sum of one hundred dollars be appropriated and paid by the Treasurer to Mr. Arthur O. Brickman, a licentiate of the Pennsylvania Association, to aid him in his missionary services to the Germans (18).

78. Messrs. Rodman, Hibbard, Small, Webster, Hayden, Niles, and Stuart were made a Committee to report a nomination for officers of the Convention for the ensuing year.

Adjourned to 3 o'clock, P.M.

Saturday Afternoon, 3 o'clock.

79. The Convention met; the roll was called; and the Journal of this morning was read, amended, and approved.

80. Mr. Scammon stated, on behalf of the Executive Committee, that, owing to other pressing duties, they had not had time to give suitable attention to the Address of the President, referred to them; and that they recommend that it be printed in the Journal, and that they be allowed time to consider it, and to report thereon hereafter. These recommendations were complied with.

81. On motion of Dr. Small, Mr. Robert L. Smith, of Brooklyn, N.Y., was admitted a member of this Convention.

82. Dr. Small's resolution on adjournment was taken from the table, and passed in the following form: —

83. *Resolved*, That, when this Convention adjourns, it adjourn to meet in the city of Philadelphia, on the first Wednesday in June, 1856.

Rev. Mr. Stuart offered the following, which was adopted: —

84. *Resolved*, That a Special Committee be appointed, to which shall be referred the work of preparing a Liturgy for Sunday Schools; and that, if, upon further investigation, they ascertain

that such a work is needed, they be authorized to prepare the same, and report to the next meeting of the Convention.

85. Rev. J. P. Stuart, Rev. William B. Hayden, Mr. Benjamin Worcester, and Rev. J. R. Hibbard, were made this Committee.

86. The Committee of Nominations presented a list of names of persons for officers of the Convention for the ensuing year; and Messrs. Scammon, Gerrish, and Clapp were made a Committee to receive, sort, count, and report the votes for officers.

On motion of Judge Niles, it was —

87. *Resolved*, That the 3d and 4th articles of the Constitution be amended so as to read as follows: —

"3. The officers of this Convention shall be a President, a Vice-President, a Secretary, and a Treasurer, together with the following Standing Committees; viz., a Committee of Ministers; an Executive Committee, to consist of fifteen persons, of which the President, Vice-President, Secretary, and Treasurer of the Convention shall be *ex-officiis* members; a Committee of Foreign Correspondence; and a Committee on the Journal, — who shall hold their offices until the next regular meeting of the Convention subsequent to their election, and until others shall be chosen in their places.

"4. The President of the Convention shall preside at the meetings of the Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by the President."

88. The Committee of Nominations was instructed to nominate candidates for Vice-President and two additional members of the Executive Committee.

89. Dr. John Fonerden, of Baltimore, was elected a member of this Convention.

90. Mr. William Roberts, of Philadelphia, was elected a member of this Convention.

91. This vote was reconsidered as unconstitutional.

92. The Committee to count votes reported; and the result was as follows: —

Rev. Thomas Worcester was elected President.

Rev. J. R. Hibbard was elected Vice-President.

Hon. John H. Wilkins was elected Treasurer.

Rev. T. B. Hayward was chosen Secretary.

And the following gentlemen were elected members of the Executive Committee; viz., Sampson Reed, Oliver Gerrish, Henry B. Hoskins, Rev. Jabez Fox, John B. Niles, Isaac S. Britton, J. Young Scammon, Rev. J. P. Stuart, Dr. A. E. Small, Robert L. Smith, and Dr. John Fonerden.

93. The Rev. Thomas Worcester, President elect, called the Vice-President to the chair, and declined the office of President of the Convention, on account of his imperfect health and his numerous other duties.

Whereupon the following resolution, offered by Rev. Mr. Silver, was unanimously adopted: —

94. *Resolved*, That the Convention, under a deep sense of the valuable services of Mr. Worcester as its President, has listened with great regret to his declining, as his services were never more valuable, or more needed, than at present; and the whole subject is referred to the Executive Committee, with full powers, in the hope that Mr. Worcester may be induced to continue to hold the office of President.

95. It was stated to the Convention, that on the "New Church Magazine for Children," which was established by the authority of the Convention, a debt had gradually accumulated, on account of the inadequate number of subscribers; which debt had been from time to time assumed and paid by Mr. Sampson Reed, the principal editor of said Magazine; for which he declined compensation. Whereupon Rev. Mr. Pettee offered the following, which was adopted: —

96. *Resolved*, That the Convention gratefully acknowledges the liberality of Mr. Sampson Reed in contributing the amount due to him for printing and publishing the Child's Magazine, it being about $225.

97. The Vice-President then announced the Standing Committees. [These Committees will be found in the lists hereafter.]

98. A motion was made to discontinue the Committee on Education; and, after some discussion, the previous question was ordered; and the Committee was discontinued.

Rev. Mr. Rodman then moved, and it was —

99. *Resolved*, That the Convention adjourn for religious services and the Holy Supper to-morrow (Sabbath); and that it then be regarded as adjourned to the next year, agreeably to a previous resolution (83).

Sabbath Morning, July 1.

The Convention met in the forenoon for public worship; and the President, Rev. Thomas Worcester, officiated, and preached a Sermon from John iii. 16.

At the opening of the services, several persons were baptized, and several more were confirmed.

In the afternoon, the members of the New Church assembled for the celebration of the Holy Supper; and that ordinance was administered to 384 communicants.

Thomas Worcester, *President.*
T. B. Hayward, *Secretary.*

EXTRACT FROM THE RECORDS OF THE EXECUTIVE COMMITTEE RELATIVE TO THE RESIGNATION OF REV. THOMAS WORCESTER.

"BOSTON [Monday], July 2, 1855, 9 o'clock, A.M.

"The Committee met at Mr. S. Reed's. Present, Messrs. Hibbard, Wilkins, Britton, Niles, Reed, Scammon, Stuart, Gerrish, Hoskins, Fox, and Hayward.

"The following resolutions, offered by Mr. Scammon, were adopted unanimously: —

"*Resolved*, That the members of the Executive Committee entertain a deep sense of the valuable services which the Rev. Thomas Worcester has rendered to the Convention, during a long series of years, as its presiding officer, and an affectionate regard for him personally; and they unanimously believe that the best interests of the Church, and the unity, harmony, and prosperity of the Convention, would be promoted by his continuing to act as President of the Convention.

"*Resolved*, That Messrs. Scammon, Niles, Reed, and Hayward be a Committee to communicate the above resolution to Mr. Worcester, and to confer with him on the subject.

"The Committee, after calling on Mr. Worcester, reported, that he stated the causes of his declining, the first of which was his desire of retiring to private and less laborious life; but that, after a conference of considerable length, he expressed his willingness to exercise the office to which he had been elected."

A true copy of the Record.

T. B. HAYWARD, *Secretary*.

THE PRESIDENT'S ADDRESS,

DELIVERED BEFORE THE GENERAL CONVENTION, ON THE FIRST DAY OF ITS ANNUAL SESSION, JUNE 27, 1855.

AT our two last meetings, it seemed to be my duty to speak upon the proper uses of the Convention, and upon our obligation to perform them; but, unfortunately, the members of this body had so many other things to attend to, that there was but little time left for these subjects; and, if we must judge by the state of the funds, all that I said passed for nothing. It had no apparent effect upon them: it did not lower them, for that could not well be done; and it did not perceptibly raise them.

What then? Shall we be discouraged? I confess that I have had thoughts of it; and when the time of the present meeting began to draw nigh, and the question arose in my mind as to what I should say upon this occasion, the answer was for a long while a perfect blank; and I began to think, that, instead of delivering an address, I should be obliged to rise in my place, and state that I had nothing to say, and that I wished to be excused from any longer occupying a place where I could be of no use.

But it has been ordered otherwise. Other views of the subject have been suggested to me, and impressed upon me, — such as, that things of great importance are slow of growth; that impulsive generosity is very blind, very self-righteous, very boastful, and very short-lived; that, if we throw all of our oil upon the fire at once, we shall raise a flame that may endanger our own dwellings, and those of our neighbors; whereas, if we put it in suitable vessels, and place wicks in them for the oil to rise upon gradually, then we shall

have a steady, controllable flame, that will shine upon all around, and that will not injure our neighbors nor ourselves. So, too, if we would have a temple that will endure the tempests of this life, we must not raise it upon the loose materials which we find upon the surface; but we must dig deep, and lay the foundation upon a rock. And it is to be recollected, that large bodies move slow; that they have something else to do besides rushing forward and extending their dominion; that they have internal relations as well as external, and internal uses as well as external; that it is as important for them to be kind to one another, and conform to the principles of the gospel among themselves, as to send it among the heathen. When we reflect upon these things, we learn patience and long-suffering, not to relax our energies, but to direct them more wisely. If we cannot do what we would, we must do what we can; and must learn that the latter, and not the former, is what needs to be done first. And what are two short years for removing the rubbish of ages, and for laying the foundations of the city that is to endure for ever? We must learn patience and long-suffering from Him in whose service we are employed, — from Him who is patient and long-suffering towards us, and towards all mankind.

Happily, there are two most important principles, in relation to this subject, upon which we all agree. The *first* is, that all we possess is the Lord's; and the *second* is, that it is committed unto us, that we may co-operate with him in performing uses. These two principles cover the whole ground; and, if we receive them, there can be no essential difference among us. But they do not teach us all that we need to know; for the whole kingdom of God consists of uses; consequently, there is an endless variety among them, and every man cannot engage in them all; consequently, we need to be instructed as to the manner of selecting such as we ought to attend to, and as to the degree of attention which we ought to pay to them. Upon these subjects we have received important instruction; and perhaps it will be found sufficient when we have studied it enough, and when our minds are enlightened by efforts to live according to it.

We are taught that natural things are regarded by the Lord as subordinate to spiritual, spiritual to celestial, and celestial to divine; and that all these things should be regarded in the same manner by us.

We are taught that we should do good unto all according to our ability, and that, as far as possible, we should adapt what we do to the states of those unto whom we do it; that we should restrain, and endeavor to reform, those who are inclined to do evil; and that we should encourage and aid those who are inclined to do well.

And as some individuals are employed in natural uses, and some in spiritual, so it is with societies of men; and among societies, some are larger, and some are smaller. Now, those societies which perform spiritual uses should hold a higher place in our estimation than those which perform natural uses; and, whether they are engaged in one kind of uses, or the other, the larger should hold a higher place than the smaller. Thus we should love and assist them all, according to their disposition and capacity to be useful.

Such is the nature of the instruction which is given us about our duty towards others; and we have also received important instruction about our duty to ourselves, — which is, that we should love ourselves, and do both natural and spiritual good unto ourselves, as a means of preparing us to do good unto others. We are doing good to ourselves when we are providing food, clothing, habitation, and other conveniences suited to our position and occupation in life. Unless we provide these things for ourselves, and for our families, which make a part of ourselves, we shall not be in a situation to be useful unto others. So, too, when we are purifying and disciplining our own minds, — when we are storing them with knowledge, and cherishing good affections, —

we are doing good unto ourselves; and, in doing it, we are preparing to do good unto others.

And, while we are doing good unto ourselves and to our families, we ought to remember and to act with reference to the spiritual and natural societies to which we belong. And, when we are doing good unto them, we should remember the still larger spiritual and natural societies to which they belong. Thus we shall keep our minds open unto the Lord, who is over all; and our views will correspond with his views.

When our understandings are a little elevated, all these doctrines concerning uses are easily understood, and we can find something within us that approves of them. Our internal man is in the church, and it receives these doctrines; but every one of us has a natural man, that is not in the church, and holds to very different doctrines. The natural man regards himself as first in every point of view, — in the order of time, and in the scale of relative importance. He desires to get the whole world into his possession, and all mankind under his dominion. His ruling desire is, not to make himself useful unto others, but to make others useful to him; for his ruling love is, not love towards others, but love to himself. The internal man loves the Lord and his kingdom; but the external loves self and the world. The internal man desires to be subservient, and to make all its possessions subservient, to the Lord and to his kingdom; but the external man wishes to make the Lord and his kingdom subservient to himself. Thus, before we are regenerated, and the external man is by this means brought into subjection and correspondence to the internal, there is conflict between them, and each of them obstructs the movements of the other.

In this state of things, when the internal man suggests that we ought to contribute something for the uses of the church, the external feels directly opposed to it. But it does not make direct opposition; for then it would show its true character, and would be in danger of being immediately condemned and rejected, together with all its opinions and advice. It therefore proceeds cautiously, covertly, and circuitously. It brings up all possible objections, and magnifies them until they seem to be insurmountable. If we answer one, it immediately brings up another; and so discourages us, by keeping objections before us all the time. It then strives to make us conclude that it is better for us, at least for the present, to content ourselves with believing and approving the principles of the church, without making any disturbance by endeavoring to practise them.

But men, imperfect as they may be, are the fountains of all the worldly means which can be obtained for the uses of the church; or, rather, they are the mediums through which the Lord bestows wealth upon the church. He gives wealth to them; he also teaches them how to use it, and endeavors to give them a disposition to use it in that manner. He gives wealth to them in order that they may co-operate with him in performing uses. When, therefore, we meet together as a Convention, and find ourselves wanting as to the means of performing our uses, it becomes our duty to examine ourselves and our conduct, that we may find the cause of the deficiency.

For there are various possible causes of it. For example, our minds may not be sufficiently settled and decided as to what are the uses of the Convention. Or, if we are decided, we may have come to our conclusions so recently, that we have not had sufficient time to arrange, to unite, and co-operate in an effectual manner. If this is the case, we should be patient. Our Lord and Master does not perform his great works suddenly; but slowly, and by degrees. He knows that this is necessary, on account of the nature of the beings in whom his works are performed. He is merciful and long-suffering towards us all; and, if we would co-operate with him, we must be so with one another. We should be ready to listen to all valid excuses for shortcomings; and, if we

find that our brethren are endeavoring to do well, we should cheerfully give them time for it.

And, while we are looking after the causes of deficiency, we may find that we have been devoting too much of our time and means to intermediate uses, — to the smaller societies, whether spiritual or natural, with which we are connected. If so, we should endeavor to correct the error, — to ascertain how much we should give unto each, in order that we may do justice unto all.

It may be that the cause of the deficiency is our want of knowledge of one another. It may be that many feel disposed to contribute liberally — as liberally as they ought to — if others would do so too: but they do not know what others may be disposed to do; and they do not think it well to go forward alone, because they suppose that what they would thus do would be of little or no use. If this is the real difficulty, then all we need is to become more acquainted with one another; and perhaps the best way of doing this is to sit down together and inquire into the best way of accomplishing the object, and ascertain how much of our means ought to be appropriated to each of the various uses which we are bound to promote.

And if we do not find the cause of deficiency in excessive appropriations to intermediate uses, or in any incidental circumstances, then we should go a step farther towards the fountain, and inquire whether we do not make excessive appropriations to ourselves; whether we do not expend more in this way than is required by our condition in life, by the offices which we fill, and by the uses which we perform. And, in forming a judgment upon this question, we should consider ourselves, and all that appertains to us, only as means of usefulness to others.

And, if we do not find any error in this respect, we should examine ourselves, to see whether we are not too much inclined to lay up treasure upon earth; whether we are merely making just provision for ourselves and those who are dependent upon us; or whether we are aiming at personal aggrandizement, at making ourselves objects of admiration, and increasing our power and influence; or whether we are laying up riches for the pleasure of looking at them, counting them over, and seeing them increase; whether we are making wealth an object of worship. If so, we must remember that no one can serve two masters; that we cannot serve God and Mammon. And, if we find that the love of the world has dominion in us, we must not imagine that we are safe because we know and believe good, beautiful, and heavenly doctrines: for one of those doctrines is, that a knowledge of what is true, and a faith in it, will save no one; but that we can be saved only by living according to it; that knowledge and faith, without life, would only increase our condemnation and misery for ever. We should therefore place no reliance upon knowing and believing, but should immediately begin to live according to the truth which we know and believe. And we do this when we examine ourselves in the light of it; when we see and contend against the evils which are opposed to it, as sins against God; and when we at the same time acknowledge that he gives us power to do all this, and that all the victories which we gain are his victories in us and through us. By this means the fountain of action in us is purified; by this means evil affections are removed; and the way is opened for the opposite good affections to flow in from the Lord.

This is one way of living according to the truth. To examine ourselves in the light of it, and then to contend against and to remove the things which are opposed to it, is the true and only way of beginning to live according to it. By this means a change is effected in our minds: we become receptive of a love of good; and we thenceforth live according to the truth, by using it as a means of doing good, as we before lived according to it by using it as a means of getting rid of evil.

Now, let us apply these general principles to the case before us. The doc-

trines which we believe teach us that all we have belongs to the Lord, and that he has committed it unto us that we may co-operate with him in performing uses. But do we live accordingly? Do we regard, and love to regard, all we have as belonging to the Lord? or do we regard, and love to regard, it as belonging to ourselves? And do we love to use it for his purposes, or for our own purposes, — in his uses, or in our own uses? According to our answer to these questions, it will be our duty to use the truth, either as a means of repentance and reformation, or as a means of doing good from love.

To some this may seem to be a slow and tedious process of promoting the cause of the New Church. To such we would reply, that it is the Lord's own process; that it is the divine-human process. Other modes of doing his work, on account of the evils and imperfections of our nature, he permits; but this he prescribes. We may fire up our imaginations by thinking and talking about the greatness and glory of the cause, — about the wonderful works that we shall do, or about the admiration that we shall receive from ourselves and from all mankind after we shall have done them; but, when we are acting in this manner, we should ask ourselves whether we are not putting fire under the sacrifice; whether the zeal with which we are inflamed does not come up from beneath; whether it be not a wild and ill-regulated zeal, that will be likely to do as much hurt as good. Let us not act of ourselves in this matter; but from Him, and under the direction of Him, in whose cause we are engaged. Let us endeavor to promote New Church ends by New Church means, — divine ends by divine means; and let us believe, without any misgivings, that in this manner the work will be done as fast as it can be done well.

There is one subject, upon which, at our last meeting, I think we acted inconsiderately. I refer to the appointment of a "Standing Committee on Education." The language is very general, and might include religious education as well as worldly education. But, from the circumstance that we already had a Standing Committee on Moral and Religious Instruction, it is manifest that the kind of education here referred to is worldly education. The object is undoubtedly a good one; but I conceive that it is not one of the proper objects of the Convention: and, in adopting it, we confound things together which should be kept distinct; and this confusion will lead to much obscurity, and to many inconveniences.

In the work On the New Jerusalem and its Heavenly Doctrines it is said, "There are two classes of affairs amongst men which ought to be conducted according to the laws of order; namely, that which relates to the things of heaven, and that which relates to the things of the world. The former are called ecclesiastical, and the latter civil, affairs." n. 311. "Rulers appointed over those things amongst men which relate to heaven, or ecclesiastical affairs, are called priests, and their office is called the priesthood. But rulers set over those things which relate to the world, or civil affairs, are called magistrates; and their chief, where such a form of government is established, is called a king." 314.

In the Angelic Wisdom concerning Divine Love and Wisdom, we read, "*that all things created by the Lord are uses; and that they are uses in the order, degree, and respect in which they have respect to man, and by man to the Lord their Creator.*" 327.

"From the end of the creation of the universe, it may appear what use is. The end of the creation of the universe is that the angelic heaven may exist; and as the angelic heaven is the end, so also is man, or the human race, because heaven consists of the human race. Hence all things which are created are mediate ends, and uses in the order, degree, and respect in which they have relation to man, and by man to the Lord.

"Since the end of the creation is the angelic heaven from the human race,

consequently the human race itself, therefore all other created things, are mediate ends; which, as they have relation to man, respect these three things, — his body, his rational principle, and his spiritual principle, — for the sake of conjunction with the Lord. A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual, unless he be rational; nor rational, unless his body be in a sound state. These things are like a house: the body is like the foundation; the rational principle is like the superstructure; the spiritual principle is like the things in the house; and conjunction with the Lord is like inhabitation. Hence it is evident in what order, degree, and respect uses, which are the mediate ends of creation, have relation to man; namely, for sustaining the body, for perfecting his rational principle, and for receiving a spiritual principle from the Lord.

"*Uses for sustaining the body* respect its nourishment, clothing, habitation, recreation and delight, protection and preservation of state. Uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, — as fruits, berries, seeds, pulse, and herbs; and all things of the animal kingdom which are eaten, — as oxen, cows, calves, deer, sheep, kids, goats, lambs, and their milk; also fowls and fishes of various kinds. Uses created for the clothing of the body are also many things from these two kingdoms; and in like manner uses for habitation, and for recreation, and preservation of state, which are not enumerated, because they are known, and therefore the recital of them would be mere waste of paper. There are indeed many things which are not used by man; but superfluity does not take away use, but causes uses to endure. There is also such a thing as abuse of uses; but abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it.

"*Uses for perfecting the rational principle* are all things that teach those things now spoken of, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things; which are imbibed either from parents or masters, or from books, or from communication with others, or by reflection on what is thus imbibed. These perfect the rational principle in proportion as they are in a superior degree of use, and they remain in proportion as they are applied to life. It would be tedious to enumerate these uses, on account of their abundance, and of their various respect to the common good.

"*Uses for receiving a spiritual principle from the Lord* are all things that belong to religion, and thence to worship; consequently, that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life; which, in like manner as other learning, are imbibed from parents, masters, preaching, and books, and especially by manner of life in conformity thereto; in the Christian world, by doctrines and preaching from the Word, and by the Word from the Lord. These uses in their extent may be described by things similar to those that describe bodily uses, — as nourishment, clothing, habitation, recreation and delight, protection and preservation of state, — only making the application to the soul; nourishment to the goods of love, clothing to the truths of wisdom, habitation to heaven, recreation and delight to felicity of life and heavenly joy, protection to infesting evils, and preservation of state to eternal life." 329–333.

Here again we see the distinction between wordly things and heavenly things, civil things and ecclesiastical, carried out into particulars; and here we also see two kinds of education referred to, — one kind for this world, and the other kind for heaven. And indeed this distinction between heavenly things and worldly things is so manifest in the New Church, and so agreeable to the common sense of mankind, that if some persons, owing to some peculiar circumstances, had not failed to see it, and if we had not at our last meet-

ing failed to observe it, there would seem to be no need of saying any thing about it.

Why should there be any obscurity on the subject? It is very true, that the education of children, even in the affairs of this world, is an exceedingly important use. It is important that their minds should, while in a tender state, be turned in a right direction; that they should be led to look up unto the Lord before they have departed far from him; that, while they are acquiring worldly sciences, they should be cherishing heavenly affections and looking to heavenly purposes: in a word, it is important that in their minds all natural things should be made entirely subordinate to spiritual; and that all teachers, while engaged in giving instruction, should themselves be under the influence of heavenly principles. But from this it does not follow that the instruction of children in natural sciences is an ecclesiastical use, and that churches should engage in the performance of such uses. This would entirely break down the distinction between ecclesiastical and civil affairs, and would make it the duty of the church to engage in all the uses upon the face of the earth; for it is equally true of all of them, that we should perform them from heavenly affections, and for the sake of heavenly purposes. Notwithstanding the distinction which the doctrines of the New Church everywhere make between spiritual things and natural, yet they everywhere teach also that we should be under the influence of heavenly principles when employed in worldly affairs. We there learn that the principal way in which we are to exercise charity in this life, is to act from love to the neighbor while we are engaged in our various occupations, whatever they may be. And there is no occupation where this is more important than in education. Still, our worldly occupations will continue to be worldly occupations; and among them will be the education of children in worldly sciences, as a means of preparing them for worldly uses.

And while this part of education is a worldly use, and therefore should not be performed by the church, there is another part of education which is a spiritual use, and which therefore belongs especially to the church. On this subject we have for many years had a standing committee, called the Committee of Moral and Religious Instruction.

I would therefore recommend that the Committee on Education be abolished.

And inasmuch as instruction in morals is, in one of the passages which have been read from Swedenborg, enumerated among natural uses, I would therefore recommend that our committee on instruction should not be called the Committee of Moral and Religious Instruction, but the Committee on Religious Instruction. And, in relation to this, it may be remarked, that it will be a change in the name only, and not a change in the duties, as understood by that committee; for they have frequently given us reports on religious instruction, but none on moral instruction.

It is now two years since our present Constitution was adopted. It was drawn up hastily, and with very little consultation among the members of the committee to which the duty was assigned; and, when the draught was presented to the Convention, many faults were noticed in the arrangement and expressions of it; but all criticism was then objected to, because there was not time for it. Thus it was adopted in great haste, and very little attention has been paid to it since. This ought not so to be. We ought to have time and disposition to attend to these matters, and to do our work well. Our constitution should state, as distinctly and fully as possible, the objects for which we are associated together, — the uses which we are endeavoring to perform. Then it should prescribe an organization that is adapted to effect these uses; and no time nor labor should be withheld that is necessary to express and

arrange these things in the most perfect manner. Then our constitution would speak for itself and for us. It would present a symmetrical and beautiful picture of a church and its various uses; it would have a tendency to produce and form a taste for such uses, and a desire to unite and co-operate with such a body; and, when we came together, we should know better what we had to do, and how to do it.

I would again call your attention to the proper uses of this body. If those uses which have been heretofore pointed out are not the proper uses, they should be rejected; but, if they are our proper uses, we should attend to them.

And now let us ask ourselves whether we are in any proper degree sensible of the position which we occupy, and of the duties which consequently devolve upon us. Prophets and kings have desired to see the things which we see, and have not seen them; and to hear the things which we hear, and have not heard them. The wise and good of all past time have aspired after, have labored and striven for, such wisdom; but it was too high for them: they could not attain unto it. Now, more than they could ask for, more than they could aspire after, more than they could think of, has been freely unfolded to us. We have only to open our eyes that we may see it, and our ears that we may hear it. The most sublime and incomprehensible wisdom has been presented to us in such a manner as to be almost palpable. In the spiritual garden where we have been placed, the branches of the tree of life hang so low that even the children can reach the fruit of it.

But do we properly receive these blessings? Do we make a place for them in our minds? Do we remove the evils which are opposed to them? Do we make self and the world subordinate and subservient to the Lord and the church? We have heard it said in old time, "Seek first the kingdom of God and his righteousness:" but now we have no occasion to seek; for his kingdom is brought down, and its gates are opened to us; and his righteousness hath he openly showed. All is done for us that can be done *for* us: but still there is something to be done, — something that must be done by us, because it cannot be done for us; that is, we must enter in through the gates; we must receive of his righteousness, and live according to its dictates; for it was not only true in old time, but it is true now, and always will be true, that, if we know these things, we shall be happy if we do them.

MEMORIALS TO THE CONVENTION.

No. 1. — *Mr. Paine's Memorial on the Tabernacle and Temple.*

To the General Convention. WINSLOW, ME., June 24, 1855.

Accompanying are two volumes, containing the Houses, either fully described in the Word, or often alluded to there. One volume is eighteen inches, or one cubit square, containing thirty-one plates of the Tabernacle and Solomon's Temple. The Tabernacle was a movable House of Worship used in the wilderness in passing from Egypt to Canaan. The Temple was the House of Worship built in Jerusalem after entering Canaan. These two Houses are so minutely described in the Word, and in the Word alone, that it was possible to make restorations of them, which are entirely correct even to particulars. It is also supposed that these are the first genuine drawings that have been made for several thousand years; for no drawings now common among us give even a correct general idea of those ancient Houses. The Tabernacle is commonly drawn with a flat roof; whereas it is shown, beyond every possibility of doubt,

that it had a sharp roof, the angle at the ridge being ninety degrees. All the curtains of the Tabernacle, in common drawings, have been thrown over the planks of the House, without any regard to their description; but it is now so clearly shown where each breadth of the curtains and the red rams' skins and badgers' skins belong, that no one hereafter will ever have any doubt. All the parts and service of the Tabernacle are colored as described; so that the House may be seen as it appeared in the wilderness and to Moses in Heaven, on the Mountain. (Plates II. and VIII.)

The great error in all drawings of the Temple is this, — that in every case the House is drawn bottom upwards. Solomon's Temple has hitherto, for several hundred years, been supposed to have been largest at the base, and smallest at the roof. The ground story has been drawn largest, the second story has been drawn smaller, and the third story has been drawn smallest; whereas, in Ezekiel, it says that the House was wider at the top, and thus narrowest at the bottom. The remarkable words of Ezekiel have never been noticed. Ezek. xli. 7: "And *there was* an enlarging and a winding about still upward to the side chambers; for the winding about of the House went still upward round about the House: therefore, the breadth of the House *was* still upward, and so increased from the lowest *chamber* (or gallery) to the highest by the midst." Thus it says that the House was wider and wider upwards, from the ground to the roof. And in the First of Kings it says that the House was contracted on the outside; that is, narrowest at the base; because Ezekiel says that it was widest at the top. And in Kings it also says that it had three galleries, one five, the other six, and the third seven cubits wide; or $7\frac{1}{2}$, 9, and $10\frac{1}{2}$ feet wide. This would make the House widest at the top, the galleries jutting out over the sides of the House, and being supported by the three rows of hewn stone pillars and a row of cedar pilasters, spoken of in Kings and Ezekiel. 1 Kings vi. 6, 36; vii. 12. Ezek. xlii. 6. But the forms cannot be well understood without drawings. These few hints are given simply to excite interest in the new drawings, for it is confidently affirmed that these drawings are the true drawings of the Tabernacle and Temple; and this is said with all the positiveness with which the mathematician asserts the truth of an established proposition. Consequently, no different drawings will hereafter ever be made of these Houses; and thus these drawings are to be handed down for ever, and are henceforth to be to the Word what their originals were to it while they yet stood.

The small book is letter-sheet size; not that the intention is to have the published volume of the same form and size, but the book is simply written on letter-paper. This book contains a translation of the Hebrew Word, so much as relates to the Houses; and the description there is referred, by means of letters, to the drawings in the large book; so that every one can judge for himself whether the plates are genuine or not.

In this book, also, are drawings of the House of the King, made out of the cedar-trees from the forest of Lebanon. This House was in Jerusalem, not far from the Temple. This is the House where the Queen of Sheba met Solomon. The interior of this Royal Court and Banquet House is also drawn now for the first time. The form of this House could never be known without first knowing the form of the Temple; for the two are altogether similar, the two being of the same height, — thirty cubits, or forty-five feet, high. But the House of the King was much wider and longer, and thus larger, than the Temple. The drawings of this House are in the small book, because the large book was full before this House could be restored with the same certainty that obtained in the Temple and Tabernacle. But that the drawings give a true idea of the House of the King, no one can feel doubt.

On page 99 is a small drawing of the last Temple. A correct drawing of this House, also, could never have been made without the knowledge of the first Temple; for the last Temple was very like the first in principle, but entirely different in all the details, both of the House itself and of its courts; the last House being more than three times as high as the first, and having fourteen gates, while the first House had only six gates. The gates of the last House,

also, were two, three, and even more than four times as high as the first gates, although the size of the courts was the same in both. In respect, then, to the size of its House and gates, "the glory of this latter House was greater than that of the former," as prophesied in Hag. ii. 9. The last Temple is nowhere described in the Word. It is briefly described only in Ezra, but fully described in Josephus. But here appears the beauty of a divine description compared with a merely human description, the description in the Word being such that all can be fully restored; but in Josephus some measures are given in a general way; as, "about so much," or "more than so much." Still, the description in Josephus is helped out by the description in the Word, so that the drawing of the last Temple is all that can be asked.

The description from Josephus is translated directly from the original Greek. Last year, while in Bangor, it occurred to me that the design of the last Temple might now be discovered. Accordingly, I sent to New York for a copy of the original of Josephus; but was informed that a copy could not be had in America, but only in the old country. I received a copy from Germany December 28th last; since which time I have been employed in the last restoration, and in making these final drawings and the accompanying letter-press. In my journal I have more than one thousand small drawings of the above Houses, and of the parts and service of each.

The books, now ready for publication, are presented to the Convention for inspection. If it is wished, I will assist a committee in examining the work.

I have also a small work, partially written, containing the spiritual signification of the above Houses, drawn from all the books of the church written by Swedenborg. I would simply add, that, for one, I take great pleasure in looking at the drawings and thinking of their signification. The drawings are the Word in ultimates, much as the Houses themselves were the Word in ultimates. And, looking at the drawings with this feeling, life flows into them, and communication is effected with Heaven, and with Him who is Heaven, and "the Temple," and "the Tabernacle of God with men." This is what gives the drawings their great value, and makes them excellent beyond measure.

I would call attention also to the use which these drawings are to perform in new translations of the Word, not only into English, but into all the languages of the world. For example, Ezek. xl. 10: "And the little chambers of the gate eastward *were* three on this side, and three on that side; they *were* of one measure;" namely, six cubits, or nine feet, square, — verse 12. These little chambers are now shown to be houses for the watchmen of the gates, as seen in Plate XXVIII. Hence, from their use, do not call them little chambers, because the word *chamber* suggests the idea of an upper room in a private dwelling; whereas, these six little houses on the wall — three each side of each of the six gates — were for the watchmen; thus, call them watch-houses. It says, also, that they had windows; that is, windows for the watchmen to look through. Hence, read: "And the watch-houses of the gate the way of the east *were* three on this side, and three on that side." "And the watch-houses had latticed windows," — verse 16. So, wherever the word occurs, call it watch-house and watch-houses.

Again: 1 Kings, and also in Ezekiel, in the English version, it speaks of the "chambers" of the House or Temple. But "chamber" is a word which we commonly apply to an upper room of a private house; but in a house of worship we call the upper side-rooms, not chambers, but galleries; hence, the words gallery and galleries would be better understood than chamber. So read, in 1 Kings vi. 6, that the three overjutting galleries were five, six, and seven cubits wide, instead of chambers. And so in other languages, as in the German, French, and in the languages of the Gentiles living both on the main land and on the islands of the oceans, a word can be chosen which will convey the idea of a temple-gallery and a watch-house, &c. These two examples illustrate the point. But the drawings and the letter-press are full of similar examples. The peculiarity of the accompanying translations from the word is this, that it is a translation according to the idea presented. The object first was to ascer-

tain what the thing itself was; and then the object next was, to find a word in English which should convey a correct idea of the Hebrew word: so, for example, when it was found that the small houses on the walls were for the watchmen, then they were called, not dwelling-house chambers, but watch-houses, a compound word; the last half, "houses," denoting that they were separate *buildings*, and not *apartments* in a larger building, as chambers are, and the word "watch" denoting the use of the small houses. So in all other cases. The translations, however, are not finished and suitable for the common translation, the object here being simply to ascertain the forms. The correspondence, also, is with the idea presented, and not with the word aside from the idea conveyed by it. If one has in his mind the idea of a chamber, then the angels present flow into that idea; and if the idea is that of a watch-house or gallery, then they flow into those ideas. Hence, also, the great importance of a translation according to the use and idea. And with a little care one can find a suitable word in English or other language. The difficulty in rendering a description is not so much in the language as it is in the accurate and definite knowledge of the translator.

I wish also to express to the Convention my gratitude for a *Resolve* of its Committee on Moral and Religious Instruction, forwarded by its Chairman, Rev. Warren Goddard, of North Bridgewater. The Resolve is this: —

Resolved, That the Committee await with interest the time when Mr. T. O. Paine will be able to submit for their inspection, should he be so disposed, the works which he has in progress, and that they have no doubt that he is engaged in an undertaking that will be of use in the church.

By order of the Committee,

WARREN GODDARD, *Chairman.*

The letter enclosing this Resolve is dated "North Bridgewater, Feb. 26, 1855." And the kindly sympathy which Mr. Goddard expresses in the letter was by no means amiss; for I had been ten years in preparing for the undertaking, having commenced the study of Hebrew in 1845, and for the last few years not reading the English Word at all, but only the originals; a most thorough and accurate knowledge of the Hebrew being the first indispensable requisite. I also made some attempts at restoring parts of the Tabernacle as early as nine years ago; but the idea that the Tabernacle and Temple could be fully restored, did not become a settled conviction till within three years past. Then, all at once nearly, it appeared to me certain that the work would be accomplished, and that it ought to be undertaken and pursued with the utmost diligence. This was much of my study during the year that the Convention and the Boston Society and private individuals aided me with money and books; and it was my principal employment in my stay with the Bangor Society. I wish also to mention the receipt lately of one hundred dollars, from an unknown hand, through the Boston post-office.

Mr. Goddard speaks of the Universal Concordance, which is contemplated, and was alluded to in the last Journal. But at Mr. Dike's suggestion, last autumn, I concluded to endeavor to prepare this work on the Holy Houses first, and to have the work complete by this June meeting; and although Josephus was then as yet only on the way from Germany, still, with effort, the task has been accomplished.

Truly,

T. O. PAINE.

No. 2. — *Mr. Brickman's Memorial.*

To the President and Members of the General Convention.

Gentlemen, — During my this year's labors among the German receivers of the New Church doctrines in the city of Baltimore, it was found necessary to prepare a New Church Liturgy and Hymn Book in the German language. For

this purpose a Printing Society was formed, which has tried to solicit the necessary means to pay the expenses. Being the editor of the work, I do hereby take the liberty to lay the Liturgy and a part of the Hymns for inspection before the Convention; and, inasmuch as the completion of the work requires some more means, I would respectfully recommend it to the kind consideration of the Convention.

ARTHUR O. BRICKMAN.

No. 3. — *Memorial of the Delegates of the Boston Society on Tithing.*

At a meeting of the "Boston Society of the New Jerusalem," on Sunday afternoon, May 27, it was, by a unanimous vote, —

"*Ordered*, That the Delegates of this Society present to the Convention (at its meeting in Boston, June 27), as worthy of immediate and earnest attention, and suggested by the present condition and wants of the church through this country, the following questions: —

"First, Whether the payment of tithes to the church be not just and expedient, as the orderly expression of our faith, that all we have is given us by the Lord, and as the best way of securing to those uses which belong to a true church a due proportion of the means of its members.

"Second, Whether we may not hope to discover and declare those principles of qualification or accommodation by which tithing may generally be carried into actual effect, in the present condition of the world, in such wise that every individual, in his contributions, may do justice to the church, to himself, and to his neighbor."

The undersigned, Delegates from the Boston Society of the New Jerusalem, and instructed, as above stated, to bring before the Convention the preceding resolutions, have thought it might be well to present our views on the subject in a distinct and permanent form. We would, therefore, say, —

1st, That we do not suppose tithing to be now authoritatively imposed upon the church, as it was upon the Jews.

2d, That we suppose it still possesses whatever force is given to it, by its divine origin, by its meaning and correspondence, and no more.

3d, That "ten," as we are told by Swedenborg, means all; that it is used in this sense repeatedly in the Word; and we may see in the form and nature of man, and in the law of numbers, some reasons for this meaning, on which we do not now enlarge. That, because of this meaning, one-tenth becomes the symbol of the whole; and tithing, or giving one-tenth to the church, is a symbol and expression of two things: first, of our acknowledgment that all we have is given to us by the Lord; second, of our wish to use it all in his service.

4th, That this acknowledgment and this desire, although distinct, are united and dependent, so that the one cannot exist without the other; for there can be no honest and sincere acknowledgment that all we have is given by the Lord which does not produce the desire and effort to use it in his service. Nor can this desire and effort rest securely on any other foundation than this acknowledgment, or have any other reality or purity than it gives to them.

5th, Our life is good in proportion as we live in the endeavor to carry this acknowledgment and desire perpetually forth into act; and our affections are good in proportion as this acknowledgment and desire live within them.

6th, We think it obvious and certain that it must be good for us to have some distinct and appropriate ultimate, which may express and make actual this acknowledgment and desire, and will not permit us to forget them, because it is always present, and will help us, in all states of mind, to keep them alive and sincere.

7th, We believe that tithing is revealed by the Lord as that ultimate; that it rests upon an eternal and most real basis in the nature of man and his relation

to God, and in the correspondence between things without and things within; and was once given as an obligatory law, and still remains as a law which we may usefully impose upon ourselves; or rather, as one which the internal man may give to the external man, as a means whereby they may be brought into correspondence, and the will of God be done on earth as it is done in heaven; for in heaven the acknowledgment and desire, of which tithing is the act and symbol, reign absolutely.

8th, We think that the present state of the world presents difficulties in bringing this law into practice, and in deciding how it shall apply to the diversified circumstances of social life, and what may be deemed in different cases a substantial compliance with it. In regard to this matter we have only to say, that all these questions must be left to each individual to answer for himself; and the answering them will be an important part of the discipline he undergoes. But we believe that these difficulties are far less formidable than they may seem at first, and that in most cases they would disappear, and in all cease to be important, before an honest, conscientious, and intelligent adoption of the rule as proper in itself.

9th, We think, therefore, that it would be well for the Convention to recommend, and for every individual to adopt, the principle of Tithing. And among the good results which in our belief may be expected from it are these: —

It would supply the church and societies with means for the performances of their proper uses; and we have some doubt whether any thing else can or will do this.

It would make us, as individuals, more perfectly and distinctly members of the New Church, where alone tithing is voluntarily practised, and where alone the reasons for it can be understood.

It would give to us as individuals a new interest in the societies to which we belong, and greatly strengthen and improve our position in them and our relation to them.

It would tend strongly to give a balance to the mind and character, to suppress selfish considerations, to calm excitements and heal divisions, and prevent or subdue personalities of feeling or action; for, while it protected and promoted our individual character and freedom, it would give to the Lord's church, in all its manifestations, a reality and a worth which would resist, weaken, and overcome those personal and selfish purposes, or motives, or fancies within the church, which are its worst and most dangerous enemies.

It would also greatly promote the growth and extension of the church among men, — not only by enabling it to perform its proper uses to the world around, but because it would make the light of the church, and the light of its individual members, so shine among men that they would glorify our Father in heaven.

Lastly, We are satisfied — from experience and observation, and from all the reasons which belong to the subject — that it would promote the external prosperity of the individual members; for it would favor economy, order, carefulness without selfishness, and all those habits of mind and conduct which would make each individual a better instrument to dispense the wealth that Providence might bestow, which, in this country at least, are very sure to lead to prosperity, and which might certainly, though humbly, expect the blessing of God upon them.

John H. Wilkins,	David L. Webster,
Theophilus Parsons,	Benjamin Worcester,
Sampson Reed,	William A. Wellman,
Otis Clapp,	F. A. Hawley,
E. A. Beaman,	P. W. Chandler,

Delegates of the Boston Society.

No. 4. — *Rev. Mr. Wilks's Memorial.*

To the General Convention.

The undersigned, formerly a member of the Central Convention, respectfully asks to be admitted a member of your body, as a minister of the New Church.

And whereas, at the last meeting of the General Convention at Portland, the Rev. B. F. Barrett made certain statements affecting the private character of the undersigned, and calculated, if generally believed, to greatly prejudice, if not destroy, his usefulness as a minister of the Lord's New Church, he would therefore most respectfully request that the matter should be investigated at the present session of the Convention in an impartial and careful manner, in order that the truth concerning the unpleasant affair may be satisfactorily arrived at, and that the result of the investigation be made as public as the charge has been against the subscriber. Respectfully,

THOMAS WILKS.

REPORTS OF OFFICERS AND COMMITTEES.

No. 1. — *Report of the Committee on Moral and Religious Instruction.*

Since the last Convention, four meetings of this Committee have been called; but, on account of the inclemency of the weather and the illness of members at some of the appointed times, there has been a full attendance of all the New England members at only two of them.

With regard to the matter referred to them in No. 12 of the Journal of the last Convention, it seems proper to state, that the Chairman was directed to address, and did accordingly address, a letter to Mr. T. O. Paine, containing a resolution of the Committee, expressive of their interest in the subjects of his labors, and inviting him to submit for their inspection the works which he has in progress; and that a letter has been received from Mr. Paine, expressive of his hope to be able "to present the drawings and the letter-press volume at the next (that is, the present) meeting of the Convention."

A First Catechism, or one for the younger children of the New Church, is nearly completed; and the Committee are, therefore, in the hope that this want of the church will be very soon supplied.

But there still exists the want of a larger Catechism for the older children, and of very many other books for the use of Sabbath Schools, the early supply of which the Committee cannot command. It is obvious that these works would be sooner supplied if there were any provision by the Convention by which authors might receive suitable compensation for their time and labor; for, in almost every instance, those who are competent to the preparation of these books are occupied in the performance of other regular duties, the interruption of which, without compensation, cannot well be afforded.

The Magazine for Children still continues to be published under the superintendence of this Committee. Its character and quality are so well known, that it is not necessary to speak of them particularly in this Report. The number of subscribers is, at present, about six hundred and fifty. We cannot but believe that the work would be far more widely circulated if due attention were paid to it. Where it is taken, its merits are, we have reason to believe, appreciated and acknowledged; and our own sense of its usefulness will not permit us to withhold a request, that the members of the church would aid the endeavors of its Editor, to enlarge the number of the subscribers.

No. 2. — *Treasurer's Report.*

DR. *The Turner Fund in Account with the General Convention.* CR.

1854.			1854.		
June.	For 7 shares Bank of Commerce	$700.00	July.	By 7 shares Bank of Commerce, sold to pay for Book of Worship	$700.00
	For 23 shares National Bank	2,300.00	1855.		
	For plates of Book of Worship	700.00	April.	By am't of plates redeemed	200.00
October.	For Dividend, 23 shares	92.00	June.	By Treasurer's account	534.00
1855.				By new account: —	
Feb. 11.	For Copyright on 1,500 Book of Worship	300.00		25 shares National Bank	2,500.00
April.	For Dividend, 23 shares	92.00		Plates of Book of Worship	500.00
June.	For Copyright on 250 copies Book of Worship	50.00			
	For 2 shares National Bank	200.00			
		$4,434.00			$4,434.00
1855.	*New Account.*				
June.	For 25 shares National Bank	2,500.00			
	For plates of Book of Worship	500.00			

DR. *J. H. Wilkins, Treasurer, in Account with the General Convention.* CR.

1854.			1854.		
June.	For balance of old account	$61.42	July 1.	By paid Mr. Hayward's bill	$30.84
	For amount received at Convention	341.50	„ 6.	By paid Mr. Stuart by M. G. Williams	75.00
Aug. 3.	For received of North Bridgewater	8.75	„ 12.	By paid Le Boys des Guays by W. M. Chauvenet	100.00
1855.			„ 18.	By paid Balch's bill, plates and Music	306.12
May 28.	For James Scott	5.00	„ 21.	By paid A. Silver for expenses	50.00
June.	For am't from Turner Fund	534.00	„ 24.	By paid S. F. Dike	20.00
	For rec'd for 7 shares Bank of Commerce $700		„ 31.	By paid Houghton & Co. for plates and letter-press	345.00
	Less discount 14	686.00	Aug. 16.	By paid Mr. Field, last year,	6.00
			Oct. 6.	By sent Dr. Tafel balance of last year	40.00
			Oct. 6.	By sent Dr. Tafel on account this year	50.00
			1855.	By paid for printing Journal	70.00
			Jan. 20.	By paid Houghton and Co.'s bill for printing circulars	11.17
			Feb. 10.	By paid O. Clapp's old bill	36.59
				By paid J. R. Hibbard, by Otis Clapp	55.00
				By 156 copies Book of Worship, distributed by order of Convention	99.41
			„ 17.	By sent to Dr. Tafel	50.00
			June.	By amount to fund for education of ministers	64.62
				By 2 shares of National Bank to acc't of Turner Fund	200.00
				By balance to new account	26.92
		$1,636.67			$1,636.67
1855.					
June.	To new account	$26.92			

DR. *Fund for Education of Ministers in Account with General Convention.* CR.

1854.			1855.		
June.	For balance of old account .	$29.09	Feb. 22.	To paid J. E. Mills per order of President	$93.00
	For amount from account of Treasurer	64.62	June.	To balance to new account .	0.71
		$93.71			$93.71
1855.					
June.	For balance of old account .	$0.71			

From the foregoing accounts, it appears that there is in the hands of the Treasurer $26.92 for general purposes, and 71 cents for education of ministers. All the bills for expenses of Committee on Book of Worship have been paid, except that of Rev. Mr. Field.

At the close of the second paragraph of the Treasurer's Report of last year, something more than a whole line is misplaced. All after the word "use," in the last line but one, should follow the word "Fund" in the preceding line; so that it should read: "As part of the Turner Fund for the present, until the income thereof shall gradually enable the Treasurer to restore the Fund to its present form." Agreeably to this idea, the Treasurer has purchased two shares of National Bank out of the proceeds of the plates, and has carried the plates to new account, as security for $500, instead of $700, as before.

Information has been received from St. Augustine, Florida, in relation to the property of James Barker. Said Barker died intestate, and no property had been deeded to the Convention by him. Only a trifle would remain after his debts were paid, and nothing could come to the Convention.

Nothing has been done during the last year in the way of distributing books, or employing missionaries.

No funds have as yet come into the hands of the Treasurer from the legacy of Dr. Rice; but the subject will be referred to in the Report of the Executive Committee.

All which is respectfully submitted,

JOHN H. WILKINS, *Treasurer.*

BOSTON, June 26, 1855.

The above Report of the Treasurer being referred to us to be examined and audited, we have examined the same, and find it correctly cast, and the particulars satisfactorily vouched.

H. B. HOSKINS.
SAMPSON REED.

No. 3. — *Report of the Committee charged to correct the errors in the Journal of the Convention for* 1852.

Owing to the great distance at which the members of this Committee reside from each other, and to other unpropitious circumstances, they were unable to effect a meeting so as to perform the duty with which they were charged in season to report to the last Convention.

The Committee have to report that they have carefully gone over both the written and the printed Journal of 1852, have compared them with each other, and, so far as was necessary, with the original papers and documents which came before the Convention. They found a few comparatively unimportant errors, which they corrected on the pages of the written Journal. They found but two errors of importance. The first of these is the omission of the name of Rev. J. P. Stuart from the five members added to the Committee on the Book of Worship, on page 6, line 19, of the printed Journal for that year; see also n. 23, same Journal.

The other error is the omission of the appointment of the special Committee, and their names, to which were referred certain matters relative to the Urbana University, in n. 46 of the Journal for that year.

The former of these two errors was corrected by the Committee on the page of the written Journal where it occurs; the latter was corrected in an *erratum* at the end of said written Journal.

The Committee found errors in the Rules of Order as printed in the Journal of that year. The subject of the admission of members into societies was, on the previous year, 1851, referred to a committee. In 1852, Rev. Mr. Pettee presented the report of that committee (Report No. 11, 1852), in which alterations of considerable importance in the Rules of Order were recommended. These alterations were not adopted, but were referred to another committee. Through some mistake or misapprehension, however, the Rules were printed in the Journal of that year, altered in conformity with the recommendations in said report. This mistake may be regarded as unimportant, inasmuch as the Rules of Order were very materially altered the next year, 1853, by substituting for them the present Constitution. Still it was thought best by your committee that the correction of the mistake should be on record.

Respectfully submitted,

J. Young Scammon, *Chairman.*

No. 4. — *Report of the Committee of Ministers in relation to the Petition of the Michigan and Northern Indiana Association.*

At our last meeting, the following Resolution was presented by the Michigan and Northern Indiana Association: "*Resolved*, That this Association present the Rev. Abiel Silver, as its ordaining minister, to the General Convention, and ask his recognition by that body in that capacity." This resolution was committed to the Committee of Ministers, "with full powers to act in the case."

Immediately after our adjournment, the Committee of Ministers had a meeting upon this subject, and came to the following conclusions: 1st, That an ordaining minister was needed in that Association. 2d, That Mr. Silver was a suitable man for the office. 3d, That it would be best for him to be inducted into the office according to the usages of the General Convention. Mr. Hibbard was requested to write a letter to that Association, embodying these opinions. The letter was written, and a copy of it is herewith presented.

This letter proved to be quite unsatisfactory to the Acting Committee of that Association, as we learn from a communication signed by them, and herewith presented. For this we have only to express our regret.

From their communication, it is manifest that they very much misunderstand the views of the General Convention. They attribute to us opinions which we never thought of entertaining, and feelings which we have known to be sinful, and have been resisting, ever since we came into the New Church.

The Convention has said but little about its authority to act as a church, to perform the uses of a church, to introduce men into it and into the ministry of it, and to make rules for the regulation of our own conduct in all these affairs. The duty and the use were so manifest that we seldom had occasion to think or say any thing about the authority to do it; but when the question is put to us, it may be well to give an answer, and not leave it altogether to other people to speak for us. The Committee of Ministers have therefore put together some ideas upon the subject, to submit to you, with the design, if you approve them, of having them go forth with your approbation.

Swedenborg, in many parts of his works, speaks of the necessity of a church, and of church government, — of the necessity of a ministry, and of order and subordination in the ministry; and he treats of these things especially in the work "Concerning the New Jerusalem and its Heavenly Doctrine," in the chapter on "Ecclesiastical and Civil Government." But the principle which lies at the foundation of all that he says anywhere on the subject, and which lies at the

foundation of all kinds of government whatever, in heaven or upon earth, is the law of Divine Order which is revealed to us in the command, "HONOR THY FATHER AND THY MOTHER." In this law of Divine Order descends all authority from Him who is over all, — from our Father who is in heaven; and it is by obedience to the authority which thus descends that we may ascend, and come into such a state as to be conjoined with him and co-operate with him.

And in an especial manner is this law of Divine Order the foundation of the authority of the church; for by father, in the spiritual sense of the commandment, is denoted the Lord, and by mother is denoted the church: that is, with respect to the process of regeneration, and with respect to spiritual life, the Lord is the father, and the church is the mother.

But here in the outset we wish to make an explanation, so as to prevent misunderstanding. We have used the words law, order, and authority; and it so happens that they are regarded by some as hard words, — as having no goodness in them, no kindness, and no love of use; but as being full of evil, a love of governing, tyranny, and oppression; consequently, a spirit of opposition and resistance arises in their minds whenever these words are uttered. But they are very convenient words, and it is not always easy to express our ideas without them. They are also capable of being understood in a good sense as well as a bad one. They are used in a good sense in our best books, and by our best men. In this sense they signify nothing but the manner in which good-will operates among men, — nothing but the means by which love unites many together, so that they may act as one, — nothing but the means by which many goods can be united together so as to form one good. Law, order, and authority are the means of aiding us both in the way of protecting from evil and of introducing good. The end of Divine Order is use; the end of Divine Providence is use; and the kingdom of God is a kingdom of uses.

Men alone are created with capacities to know him, to love him, and to cooperate with him in performing uses; and, when their capacities are opened and employed in this manner, they constitute a church; and then their principal use is in opening and forming the capacities of other men, and in leading them to operate in a similar manner.

In this work of regeneration, there is, as in natural birth, a continual succession: one generation is coming forward after another; children grow up, and become parents; so those who are now receiving assistance do by this means become qualified to give assistance to others who may need it.

Now, why is it that in the commencement of our existence, and for a long while afterward, we are in such a feeble condition, and so entirely dependent upon our parents? There is no use of this in order that we may become natural men; but there is a use in it with respect to our afterwards becoming spiritual men: for such are our hereditary propensities, that, if we were not humbled in the beginning, we could never be made humble afterwards; that, if we were not in the first place humbled naturally, we could never be made spiritually humble.

Natural men think much about being great, and they have a strong desire of being the greatest wherever they may be. Consequently, when they begin to think about the spiritual world, they begin to think about being great in it. This was the case when the Lord was visibly present among men. They wished to know of him who was to be the greatest in the kingdom of heaven. In reply to this question, he called a little child, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Now, there is nothing arbitrary in this doctrine. Nothing is required by it which is not necessary as a means to an end. For to come into the kingdom of heaven is to come under the care and government of the Lord and his kingdom; and there was no other way in which the Lord could give them so much instruction about the state which it was necessary for them to be in for this purpose, as by leading them to think of the state of a little child, and by this means bringing forth in them the states in which they were when they

were little children. The humility of a little child, however, is not his own; for it is not produced by his own efforts and acts, but by the condition and circumstances in which he is placed, and by the influences which are exerted upon him; consequently, it is lent to him as a means of acquiring some of his own. But, in coming into the kingdom of heaven, he is not merely passive: on the contrary, he must co-operate; he must rationally and voluntarily receive and use the things which are given him; he must "humble himself," and voluntarily come under the care of his spiritual parents.

Now, in coming to the heavenly doctrines of the New Jerusalem, we come near to the kingdom of heaven. Those doctrines give us a knowledge of our spiritual parents, — show us who they are, what is their quality, what they do and desire to do for us, and what we must do that we may dwell with them for ever. The whole influence of the doctrines, therefore, has a tendency to humble us, to subdue our pride and self-confidence, to make us willing to look upwards, to receive instruction, and to be led by the Lord and his kingdom. And, in order that we may receive this spiritual humility, it is necessary that we should bring forth, transform, vivify, and appropriate all the states of natural humility which were given to us during infancy and childhood. And, while we are doing this, we have constant reason of thankfulness to Him who laid up this treasure within us while we were ignorant of it and of the design of it, and who now brings it forth, and makes it manifest, that we may use it as a means of receiving still greater blessings.

Now, from experience and observation, we find that, in general, when people begin to receive these doctrines, they do begin to be humble, and to look upward for direction and instruction. They begin to look up to their spiritual parents. They look unto the Lord and his Word, and to the revelations which he has given through it in these latter days. They also desire to look unto some human beings who have had more experience than they, — to men who have acquired the habit of looking up unto the Lord, of receiving instruction from him, and of following him. But they know that at the present day the church must be small, imperfect, and feeble; they know that the principles of the church are very different from any thing that the world has been accustomed to, and very much opposed to those which prevail in the natural man; they consequently know that it is a great work to come into the church; and they know that to do a great work requires a long time. Still, be it much or little, they want to see that which is done; they want to see those in whom it is done; they want to come under the influence of those in whom the work is going on. If they find one such person, they will gather around him, look up to him, and listen to him as to a messenger from heaven. They are quick to see, and rejoice to see, all the particulars in which heavenly principles are brought forth into life. They find it good for them to be with him. They find it strengthens them with strength in their souls, and that it gives them power to remove obstructions, so that internals may come forth into externals.

Now, do we approve, or disapprove, of their feeling and acting in this manner? There is no risk in saying that we all approve of it, and that we are all sensible that they have the right kind of feelings, and that to bring them forth in this manner is of great use to them; and we have no doubt that those who are in this state will be protected from all evil, and will be guided into all truth.

But how should the man feel who is thus honored? and what ought he to do in such circumstances? He will be as sensible as we are, that he does not deserve all this honor; and that he does not deserve any part of it, except in a qualified sense. He will be sensible that they over-estimate him vastly, that they ascribe unto him things which belong to the Lord, and that his face shines in their view merely because he is a medium by which a few of the rays of Divine Glory are brought down into the world. But what shall he do? If he disclaims and rejects the honor, they will ascribe this to his great humility, and so honor him the more. If he refuses to do any thing for them, he will be sensible that he is refusing to do them good. Is it not right for him, therefore, to meet them, to give them such advice and instruction as they need, and do all

the good he can for them? And then, when he has a good opportunity, should he not endeavor to set it all right, by explaining to them how he ought to feel, and how they ought to feel towards any one in his situation?

But there may be spectators of all this. There may be persons looking on who take no part and feel no sympathy with one side or the other. Consequently, they do not understand one side or the other. And, if they do not understand the feelings which really exist, they will be likely to imagine things which are not true. They will imagine that he who is thus honored is cherishing a love of vain-glory and dominion, and that they who honor him are silly creatures, who are degrading and disgracing themselves. And these evil imaginations they may utter in the hearing of both parties, and of the world. This is a very sad state of things, and the consequences of such conduct are still sadder. But the Lord sees, and the Lord will provide.

We have been speaking of several who are coming into the church finding one who is already established in it, — about their treating him as a church, and about his being a church unto them, and treating them as a church ought to treat those who are coming into it. But happily it is now frequently possible to find, not only individuals, but societies of men, who are in the church, and who therefore constitute a church on a larger scale. And, when new readers of the doctrines come to societies and to their ministers, or to the larger bodies of the church and their officers, they feel still more respect than when approaching an individual. They are sensible that they are coming to an embodiment of more goodness and wisdom; and they accordingly expect to feel more of the influence of heaven, and of the Lord himself. And, when they come to the larger bodies of the church, they desire to obtain various kinds of information. They wish to know from those who have had experience, whether it is best to keep in connection with the former church; what is the proper way of separating from it; whether they should have meetings among themselves; how they should be conducted; whether they should form a new society, or unite with those already formed; how they shall form a new society, and how join one already in existence; what are the qualifications for coming, and the mode of coming, to the external ordinances of the church; what are the qualifications for the ministry; how ministers are inducted into office, and how they are supported, — a great variety of subjects, some of more and others of less importance. Now, when these questions are asked, should they be answered, or not answered? And, in answering them according to the best of his ability, is an officer of the church exercising lordship, or is he performing uses? So, if the questions are frequently recurring, is it not well to draw up the answers into rules, or modes of proceeding? And when young societies that are coming to maturity ask for the presence and assistance of an officer of the church in bringing them into form, should he not comply? And when young men wish to know what they must do that they may become ministers, should they not be informed? And when those who are qualified for the office wish to be inducted into it, should they not be ordained? And, in doing these things, should the officers of the church be regarded as exercising lordship, or as performing uses? We know very well that it is possible that they may be exercising lordship; and so it is possible that men may be acting from one kind of selfish feelings or another, when they are doing any good act whatever; but is it proper for us to say that it is so, merely because it is possible? Is it either charitable or just? Is it becoming to New Churchmen? It is possible for parents to come into such a state of mind as not to act from love to their children, but from the love of exercising authority; but will any good man for this reason say or insinuate that all parents act in this manner? Will he say such things before children, and thus destroy their affection and respect for their parents, and lead them into disobedience and rebellion? Could he imagine that by acting in this manner he would be doing good to any one?

Those who are parents have been children, and it is by this means that they are now qualified to perform their duties as parents. Those who are in higher states of life have been in lower ones, and it is by this means that they are quali-

fied to perform uses to those who are in lower ones. They can remember where they have been; they can also remember what has been done for them, and what they have had to do, that they might come into the states in which they now are. Those who are in higher states are therefore able to act as spiritual mothers to those in lower states. They can accommodate the principles in which they now are, so as to nourish and sustain their spiritual children. They can also spiritually lift them up in their arms, bring them on to the same elevation with themselves, and thus enable them to see things as they see them; and then again suffer them to descend and stand upon their own feet, that they may act as of themselves, until they are weary, until they feel the need of assistance; and then they are lifted up again.

This distinction between those who are in higher states of spiritual life and those who are in lower, and this relation of parents and children, exists not only between those who are in the church and those who are coming into it, but also among those who are in it; and not only among those who are in the church, but among those who are in the heavens. Swedenborg says that "all who are in one society there are distinct from one another: those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence, are in the middle; those who excel less, are round about at a distance according to degrees, as the perfection is diminished. The case with this is as with light decreasing from the centre to the circumferences. Those who are in the middle are also in the greatest light; those who are in the circumferences in less and less." H. H. 43. In another place he says that "the less wise interrogate the more wise, and the latter the Lord, and receive answers." H. H. 214. Here we are reminded of what the Lord says concerning the necessity of becoming as little children, that we may enter the kingdom of heaven; and we see that to humble ourselves and become as little children before our spiritual parents is the way to enter into the church; that it is the way to enter into heaven; that it is the way to make progress in heaven, and that it is the way to become the greatest there: for the greatest are the humblest; those who are in the centre of a heavenly society, who are in the greatest light because they receive illustration immediately from the Lord, are those who are most sensible that they have no wisdom of their own, and who therefore have within them nothing to prevent their receiving wisdom from above. They are most childlike, and therefore most receptive. Those who are less childlike, and therefore less receptive, are more remote; but there are none within the bounds of heaven who are not in some degree childlike and receptive. Freely to receive, and freely to give, is the law of life there. It is the channel in which life flows down from the highest to the lowest. It is the law of progress also in heaven and in the church. It is the only way in which any one can advance from a lower state to a higher, — the only means by which he can grow wiser and better. This is the ladder set upon the earth, and the top of it reaches to heaven, and the angels of God are ascending and descending upon it.

This is the kind of succession that we believe in, — the succession by which the divine blessings come down through heaven and through the church, and by which we may rise through the church and through heaven to the Lord himself. This is the kind of succession that we believe in. As to the apostolic succession, we never thought of believing in it, and never cared any thing about it.

When the older members of this body became acquainted with the heavenly doctrines, it was in the beginning of things. If in those times we got a rumor of any one who had ever heard of the name of Swedenborg, we would walk for miles to see him; and, when we had found him, we would explore him eagerly, if haply we might find in him something that had been touched with the heavenly fire, — some slumbering embers that might be made to glow again. And if by chance we found one who was ready to call himself a full believer in the doctrines, we would lay hold of the skirts of his garment, and could hardly be parted from him. So few, indeed, were they, that a child might count them. And when at length we became so numerous that we wanted to be formed into

societies, and to have ministers ordained, we found that there were, a hundred, two hundred, or three hundred miles off, — which is more than a thousand miles in these days, — ministers who regarded themselves as having authority to perform such services. We accordingly applied to them, and received authority from them to perform such ministerial and social duties as were needed among ourselves. We did not inquire whether they had received their authority by uninterrupted succession from the apostles. We cared nothing about this horizontal succession. What we wanted was to make sure of the vertical succession, so that we might receive authority from above. We knew that the old church had come to an end, and consequently that there was no propriety in looking to that quarter for authority; and we had no disposition to set up for ourselves, and reject all assistance from the church upon earth. We were willing to honor our spiritual mother, if we could find her; whether she was in a high condition or a low one. When, therefore, we found a New Church minister who was able and willing to baptize us, to form us into societies, and ordain our ministers, we gladly and thankfully received these services from him. And in this we think that we did right. We think that any one who had a proper regard for his spiritual mother would act in the same manner.

We do not hold that it is in all cases absolutely necessary that a person should be ordained by a minister who is recognized as having authority to perform that service, before he begins to do the duties of a minister. This may sometimes be nearly, if not quite, impossible; and, when it is impossible, we regard it as entirely unnecessary. If any one who is qualified for the ministry, and has in himself a desire to be ordained in a regular manner, is so situated that he cannot obtain the services of an ordaining minister, then we should think it proper for him to enter upon the duties of the office in some reverent manner without formal ordination; and we should regard him as virtually and in effect ordained. But if any one were disposed to set at nought all existing institutions, and all that had preceded him in the church, and should refuse to receive ordination according to our rules and customs, we should doubt his qualifications for the office; for we should have reason to think that he had not within him that honor for his spiritual mother which exists in the mind of every true New Churchman, and especially of every true New Church minister.

But we are aware that some think very differently on these subjects from what we do, and that they will be likely to think that our views would have a tendency to impair the freedom of men, to restrain them in the exercise of their natural rights, and to reduce them to a state of implicit obedience. We certainly do not mean any such thing, nor do we believe that a compliance with our recommendations would lead to any such results: on the contrary, we believe that it would give them true freedom, and bring them into the state for which they were created. It is true that a great change must take place in them; that they cannot remain great independent beings in their own estimation, and still come into the kingdom of God. It is true that they must be born again; that they must be born of spiritual parents; that they must be converted, and become as little children; that they must learn to love their spiritual parents, and love to be taught and led by them: but this does not take away their freedom, — does not deprive them of the use of their faculties, and degrade them: on the contrary, it exalts them; it gives them true freedom, and makes them truly men; that is, angels.

It may be thought that we make too much of the church, and of the importance of acknowledging it; and that we draw people away from the Lord to men. It is true that we make more of it than is common in these days; but we would not by any means make too much of it. What is the church? The church consists of those who know and acknowledge the Lord, and live according to his precepts; and the use of the church is to bring others into this knowledge, acknowledgment, and life. To acknowledge the church, therefore, is not to honor men, but to honor the Lord, and the regular means of coming to him, — the means which he has appointed for coming to him, and coming into his

kingdom. And it is always to be remembered, that our duty to honor our spiritual mother is secondary, and altogether subordinate; and that our duty to our spiritual Father is primary and supreme. And our spiritual Father has not left us alone. We are not orphans. He is with us always; not visibly present, but spiritually present. And, instead of his visible presence, we have his Word, to bring unto us and reveal unto us his spirit, — his love, and his wisdom; and, besides, we have the heavenly explanations which he has given us of his Word. Now, it is the duty of the church to spread these revelations before all her children, and enjoin it upon them to read and study them for themselves. It is also her duty to teach and explain the things which have been thus revealed; but her children are not bound to receive what she teaches, unless it seems to them to be in accordance with what is revealed. And, these things being so, what could the Lord have done for the spiritual welfare and protection of men that he has not done? It is true that he has not made it absolutely impossible for the church, and the children of the church, to do wrong; for he could not do this, and still leave them in freedom; but has he not done every thing else?

But some imagine that they are under no obligation to honor the church, because it is so imperfect. But every man is bound to cherish in himself a disposition to love and honor the church, because he is commanded to do so; and he is consequently bound to overcome in himself every thing that is inconsistent with those feelings of love and honor. Otherwise he will be destitute of at least one of the two great qualifications for the kingdom of God. One of these qualifications is a disposition to honor his spiritual Father, and the other is a disposition to honor his spiritual mother. If his spiritual mother is imperfect, that is apparently unfortunate for him; but it does not render his case hopeless: for, if he removes from his own mind the evils which are opposed to that disposition, it will be given to him.

No one doubts that there are evils and imperfections in the members of the church; but the question is as to the proper mode of treating them. There is a right way, and there is a wrong one. The right way is to go to them with love, with a disposition to do them good; and, if we go with this disposition, we shall then find out what needs to be done. The wrong way is the opposite of the right. It is to be angry with them, and go away with a disposition to think and to say all manner of evil of them; and then actually to say every evil thing that there is any chance of making people believe.

But the right way we can see most clearly in what the Lord himself did for our salvation. He took upon himself our nature, and came down to us, that he might be with us, and work with us. The nature which he assumed had evils and imperfections in it similar to those which were in us. And if he had acted from this nature, he would have begun his work by accusing and condemning us, as we are naturally inclined to accuse and condemn one another. But he did not act from that nature. On the contrary, in the first place he overcame that nature, and in its place produced a better nature, before he began to operate upon men. The Holy Spirit was not given till after Jesus was glorified. For their sakes he in the first place sanctified himself, that they might afterwards be sanctified through the truth. By overcoming an evil in his own Humanity, he brought down his divine power, so as to aid them in doing similar works. And thus he proceeded, until he completely glorified his Humanity, and became the Savior of all who believe in him and follow him.

In all this he has set us an example; and he has also given us instruction: for he teaches us that we must remove the evils out of our own eyes in the first place, in order that we may assist our brethren in doing similar works.

And as the Lord took upon himself evil and imperfect human nature for the salvation of men, so now the Bride, the Lamb's Wife, has come down into evil and imperfect human nature; for there is no other nature for her to come into. Some of us have become acquainted with the heavenly doctrines, and have received them internally; but we have as yet made comparatively but little progress in bringing them forth through the outer man into life. We find this

outer man very unyielding, and difficult to bring into a state of conformity and correspondence. So when we would show the church arrayed in her beautiful garments, like a bride adorned for her husband, we do not say, Lo, here, or Lo, there; we do not point to it as it is embodied anywhere among men; but we refer to the books which we read, and to the kingdom of God as it exists within us.

But the difficulty which we meet with in bringing the internal principles which have been given us forth into externals, will in the end be useful to us, and to all connected with us. It will, in the first place, tend to make us humble: for it will make it very manifest to us, that these heavenly principles did not originate in ourselves; and consequently we shall be ready to ascribe them unto him in whom they do originate. We shall also become more fully acquainted with the evils of our nature, and more sensible that every thing that is good comes down from above. It will, in the second place, tend to make us more kind and patient towards one another; to make us have compassion on our fellow-servants, even as the Lord has pity on us all. And, in the third place, it will give us a stronger disposition and greater ability to do good, — to do such good unto others as has been done unto us; for he who is sensible that much has been forgiven, loveth much; and, on account of the slow degrees and the hard labor with which his evils have been removed, he understands and remembers better the mode in which they were removed, and consequently he will have more ability to assist those who are doing similar works.

When we perceive in ourselves an inclination to despise the church on account of its present feeble and imperfect condition as it exists among men, we should recollect that the Lord himself, when visibly present, appeared in a similar manner; as a tender plant; a root out of dry ground; with no form nor comeliness, and with no beauty nor splendor to excite the admiration of natural men. Consequently he was despised and rejected by them. They could see nothing in him or his instructions to gratify such affections and desires as existed in their minds. But there were a few who did not judge according to outward appearances; who did not come to him to see if he would gratify their selfish and worldly loves, but who perceived that there was something in his influence that lifted them above the world; that his words affected their wills and understandings as no other words ever did; that his power over them was a power to deliver them from evils that were in them, and to make them better men. Thus they loved him, and believed in him, because they perceived the divine things which were in him, and which proceeded from him.

So, at the present day, it is necessary that we should not judge of the church by the outward appearance of men, but by the things which have been committed to them, — by the things they have but just begun to receive, — by the tender plants that are growing under cover. The members of the church are, in a spiritual point of view, but infants and little children, who have received some good impressions, and who have some good affections and tendencies, but who are not as yet able to speak plain, or to act intelligently: still they are precious in the sight of their heavenly Father, and in the sight of all who are in his kingdom.

The way in which he came is the only way in which it would have been good for men that he should come, — the only way in which they could be drawn to the things which were in him. If the outward glory which is derived from these internal principles, and which is manifest in the heavens, had been made visible to men, they would have been drawn to him on account of it; they would have become his followers on account of it, and they would have profaned divine and heavenly things by receiving them into selfish and worldly loves. But, as he came without external glory, there was little to draw men unto him but the various virtues that went forth out of him, together with the wisdom of his words and the goodness of his works; and, consequently, they were protected as far as possible from the danger of profanation.

So with regard to the church: it would not be good for men to have the New Church manifested before them in all its glory; for they would be drawn

into it by their natural loves, and sacred things would be profaned. But, being manifested as it is, those are drawn to it who are internally prepared to come into it, and those are repelled who are not prepared.

And, in relation to his own humble appearance and to the humble appearance of the church, he says, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."

THOMAS WORCESTER, *Chairman.*

No. 5.—*Report of the Committee on Moral and Religious Instruction upon the subjects of Mr. Brickman's Memorial.*

The Committee on Moral and Religious Instruction report, — That they have examined, with as much care as the time permitted, the Liturgy, or Book of Worship, in the German language, prepared by Mr. Brickman, for the use of his own and other German Societies of the New Church.

The work, like the Convention's Book of Worship, is divided into two principal parts. The first contains the Liturgy; and the second, in the place of Chants and Selections, is made up of Hymns, partly composed by New Churchmen, and partly well selected and adapted from German Old Church Hymn Books.

In the liturgical portion, the Liturgy of the Convention's Book of Worship has been somewhat abridged in the translation, in order to bring the work within a smaller compass, as well as to adapt it the better to the German mind. The range of subjects treated of in the hymns is the same, and in the same order, as that adopted in the English Conference Hymn Book.

It seems to us to be written in a pure and simple style, and one excellently adapted to its purpose; and we would remark particularly upon the perspicuity, accuracy, and force with which doctrinal points are expressed in this work.

We have also considered the Prospectus issued by Mr. Brickman for publishing the "New Church Instructor" [a periodical]. We offer, for the acceptance of the convention, the following resolutions. [See Journal, n. 36 and 37.]

No. 6. — *General Annual Report of the Executive Committee.*

To the General Convention of the New Church in the United States of America.

The Executive Committee further report, in part, that the Committee met in Boston in September last, when the following resolution was adopted, and the annexed printed Address directed to be issued: —

Resolved, That Messrs. Scammon, Gerrish, and Hoskins be a Committee to establish a "weekly New Church newspaper" in the city of New York; and that such Committee have power to employ editors and appoint a publisher, and take such other steps as may be necessary to carry the object of this resolution into effect.

The annexed reports will show what has been done under these proceedings. The Committee will add, that, wherever answers have been received to the circulars sent out, they have all been favorable and encouraging to the undertaking proposed by the Committee.

The Committee have adopted the following resolutions: —

1. *Resolved*, That a Board of Publications be established, consisting of five persons, who shall have the entire charge and control of the publications of the Convention, and the business connected therewith. They shall appoint such agent or agents as they may see fit, and report their action from time to time to the Executive Committee. Said Board shall be subject at all times to the control of the Convention or its Executive Committee.

2. *Resolved*, That said Board shall issue no new publications without the express authority of the Convention or its Executive Committee.

3. *Resolved*, That the Board of Publications be authorized to purchase of Messrs. Carter & Clapp the stereotype plates mentioned in the following Address, and cause editions of the works contained in said plates to be struck therefrom, and sold at reasonable prices, discriminating between prices at wholesale and those at retail.

4. *Resolved*, That a depository of New Church books and publications be kept for sale and distribution at the office of the "New Jerusalem Messenger" in the city of New York.

The Board of Publications, created by the first of these resolutions, consists of Messrs. J. Young Scammon, of Illinois; John H. Wilkins, of Massachusetts; William B. Hayden, of Maine; Robert L. Smith, of New York; and Chauncey Giles, of Ohio.

Address of the Executive Committee of the General Convention of the New Church in the United States of America.

It is generally known to those receivers who are familiar with the history of the church in this country, that the Convention, instead of undertaking the publication of the writings of Swedenborg, have encouraged Messrs. T. H. Carter and Otis Clapp to publish the same; and these gentlemen, to provide for a want in the church which was in no other way proposed to be provided for, stereotyped the following theological works of Emanuel Swedenborg, to wit: —

True Christian Religion; Conjugial Love; Heaven and Hell; Divine Providence; Doctrine of the Lord; Doctrine of Life; Doctrine of the Sacred Scripture; Doctrine of Faith; Doctrine of Charity; Heavenly Doctrines; Brief Exposition of the Doctrine of the New Church; Summary Exposition of the Internal Sense of the Prophets and Psalms; Last Judgment; Earths in the Universe; Influx; White Horse; Arcana Coelestia, vol. i.

It is also generally known that the operations of the American Swedenborg Printing and Publishing Society have greatly depreciated the value of the stereotype plates of these works, involving very considerable loss upon the proprietors thereof.

A very general desire has been expressed to indemnify, in part, Messrs. Carter and Clapp for the losses they have thus sustained; and, in the opinion of the Committee, this can best and most conveniently be done by the purchase of the plates, and the publishing of editions therefrom; the proprietors offering to sell the same to the Convention at half their cost; viz., for $1,866.25. This Committee has already expressed its opinion, in a report presented at the last meeting of the Convention, that the "American translations and revisions," among which are those thus stereotyped, "are, on the whole, decidedly preferable to any others known to the Committee;" and consequently their continued publication is desirable, and would be of great use to the church.

The distributing of the writings of Swedenborg to public libraries is a use of great importance to the church, and one which early received the attention of the Convention, but which has been recently neglected for want of funds. This, and most other general uses of the church, can, in the opinion of the Committee, be best performed through the General Convention, as the general receptacle of the contributions of the church for these purposes, and the distributor of the same.

In accordance with these views, the Committee have come to the conclusion that the Convention should have its Board of Publication, for the purpose of publishing its periodicals and other works, as a legitimate, orderly, and necessary means of performing high uses for the general church.

In carrying out these views, the Committee have desired to take such action as, while it will be efficient in advancing the ends in view, will, as little as possible, interfere with existing operations for the publishing of the writings of the church; and, therefore, inasmuch as the American Swedenborg Printing and Publishing Society have commenced the publication of most of the theological works which are not contained in the before-mentioned plates, it does not seem

necessary or expedient for the Convention, at present, to publish any other of Swedenborg's works than those contained in said plates, but to purchase of said Society such of the works as may be required by the Convention, and are printed by said Society, beyond the copies from the plates.

In connection with these views, the Executive Committee announce, that they have appointed a Committee to establish a weekly New Church newspaper in the city of New York, with power to employ editors and publisher, and to take such other steps as may be necessary to carry this purpose into effect.

It will thus be seen that the Executive Committee of the General Convention have come to the conclusion, that these and other general uses of the church can most justly and adequately, if not alone, be performed through the medium of the Convention, as the representative of that portion of the receivers of the Heavenly Doctrines of the New Jerusalem who believe in the necessity of concentrated effort and efficient action, by and in the name of the general church.

It has long been felt that there was a want of a general and systematic effort to spread a knowledge of the doctrines of the New Jerusalem, and to build up the church in the hearts and lives of its professed receivers. Two great hinderances have seemed to be in the way; viz., a want of acknowledgment of the church as a revelation made by God out of heaven, and a way in which such efforts could be legitimately and efficiently exerted.

If there be any subject upon which the doctrines revealed by our Lord from Heaven, through the instrumentality of Emanuel Swedenborg, throw great light, it is upon that of orderly contributions for the support of the church. The doctrine of recompense, of just contribution by every person, in proportion to his income, for the support of the uses of the church, lies at the foundation of all efficient effort towards building on earth the walls of the New Jerusalem.

The church does not more need contributions from the professed receivers of its doctrines than do such receivers require, for their spiritual growth, the acknowledgment of the church by such contributions. We know "it is more blessed to give than to receive;" and we feel that he who does not contribute of his substance, as the Lord gives him ability, to sustain His church upon earth, withholds from the Lord that which is His due. While the Committee do not presume to dictate to others, they most respectfully urge upon all receivers, whether blessed with little or much of this world's goods, who see the uses which the Convention proposes to perform, to contribute to the funds of the Convention.

J. Young Scammon,
Oliver Gerrish,
John H. Wilkins,
} *Sub-Committee, &c.*

Chicago, March 15, 1855.

Sufficient responses have not yet been received to the circular or address to enable the Committee to determine the amount which has been pledged or promised for the uses proposed therein, but enough to encourage them to proceed therewith; and, to enable them to carry them out, they report the following resolution for adoption by the Convention: —

Resolved, That the action of the Executive Committee, as reported to this body, is approved; and that there be appropriated from the funds of this Convention the necessary amounts, to enable them, in addition to such specific contributions as they have received, or may hereafter receive, to carry out the plans and operations of said Committee, as thus reported; said amounts to be paid by the Treasurer, upon the order of said Committee.

[Mr. Scammon was requested by the President to distribute the foregoing addresses, and his report to that officer here follows: —]

To Mr. Thomas Worcester, President of the General Convention of the New Church in the United States of America, and Chairman of its Executive Committee.

Dear Sir, — In pursuance of the request made by you to me, I sent the annexed circular letter, accompanied with a package of the addresses, or printed

circular, a copy of which is hereto attached [printed above], to the following named persons, in the month of March last; to wit, to—

Mr. Joseph Ropes	Hartford, Conn.
Mr. James Fulton	Louisville, Ky.
Mr. E. W. Cobb	Charleston, S.C.
Rev. M. M. Carll	River Head, L.I.
Hon. John B. Niles	La Porte, Ind.
Dr. N. C. Towle	Washington, D.C.
Mr. L. B. Curtis	Danby, N.Y.
Mr. James Kellogg	Sacramento, Cal.
Mr. D. N. Ropes	Newark, N.J.
Mr. N. F. Cabell	Warminster, Nelson Co., Va.
Dr. John Ellis	Detroit, Mich.
Dr. John Fonerden	Baltimore, Md.
Dr. C. W. Spaulding	St. Louis, Mo.
Mr. Conally F. Trigg	Abingdon, Va.
Mr. George B. Holmes	Providence, R.I.
Rev. J. F. Stuart	Urbana, Ohio.
Mr. David Snyder	Blockley, Phil. Co., Pa.
Mr. L. Laughton Blood	San Francisco, Cal.
Rev. Abiel Silver	Contoocookville, N.H.
Mr. Oliver Gerrish	Portland, Maine.
Mr. John H. Wilkins	Boston, Mass.
Mr. Robert L. Smith	Brooklyn, N.Y.
Rev. John Randolph Hibbard	Chicago, Ill.

Each of the above-named persons being appointed Superintendents in their respective States.

To these circulars, favorable responses, which are hereto annexed, have been received by me from Mr. Robert L. Smith, Brooklyn, N.Y.; Dr. John Fonerden, Baltimore, Md.; John B. Niles, La Porte, Ind.; and the undersigned has learned that our friends in Michigan have started a subscription-paper, and contributed liberally. From Rev. J. R. Hibbard, Chicago, I have received the annexed communication.

All which is respectfully submitted,

J. Young Scammon.

June 25, 1855.

Mr. Scammon's Circular.

Chicago, Illinois, March 22, 1855.

Dear Sir and Brother, — At the late meeting of the Executive Committee of the General Convention, it was *Resolved*, That the United States should be divided into collection districts, for the collection of moneys, for the purposes indicated in the annexed address; and that a Superintendent of Collections be appointed for each district. The annexed Address should have had appended to it the names of Messrs. John H. Wilkins, of Boston, Massachusetts, and Oliver Gerrish, of Portland, Maine, as well as my own name. The duty of distributing this Address, and notifying the respective Superintendents of their appointment, has been confided to me by the President of the Convention and Chairman of the Executive Committee. You have been appointed Superintendent of the District of ————, and are most earnestly requested to give the subject your early and prompt attention. This is the first systematic attempt, so far as I am aware, to call together the whole energy of that portion of the receivers of the Heavenly Doctrines who believe in the necessity and use of a general effort, under the control and management of representatives from different parts of the country for the performance of the great general uses referred to in the circular. It is hoped it will be well received by such of our brethren as believe in concentrated action and united energy, and that there will be a general and prompt pecuniary response to the invitation of the Committee. It is expected of each Superintendent, that he will either apply personally, or appoint some suitable person who will promptly and energetically do so, to the receivers of the Heavenly Doctrines within his District; who will get subscriptions and make collections, and report to the Superintendent, who will report to the President of the Convention, through the undersigned, or otherwise, at as early a day as possible. Remit-

tances may be made by the Superintendent directly to John H. Wilkins, Treasurer of the Convention, or through the President of the Convention.

Arrangements have been made to publish a New Church Weekly Newspaper in the city of New York, under the editorial supervision of Rev. William B. Hayden; the paper to be under the control of no particular individual or local influence, but of the representatives of the church in different sections of the country, as from time to time expressed through the General Convention. It is intended that the paper shall be the organ of no locality; but, as far as possible, of the general church.

Allow me to urge upon you the importance of this movement, and to solicit your warm co-operation.

I enclose to you —— Circulars.

Very respectfully, your professed brother in the Lord's New Church,

J. Young Scammon.

Extracts from Responses to the foregoing Circular.

[The following responses have been received: —]

To J. Young Scammon, Chairman of Sub-Committee, &c.

Sir, — Soon after receiving your communication of March last, appointing me Superintendent of Collections in the District of Illinois, accompanied by one hundred copies of the Address to Receivers, &c., I applied myself to the work appointed to me. The Addresses were sent, in most cases, accompanied by written notes, to the principal receivers within the bounds of the Association.

I have received subscriptions, for the purposes mentioned in the Address, to the amount of *seven hundred dollars*, with the reliable promise of at least *seventy dollars more*. Of this amount, $550 has been paid, and handed over to the Chairman of the Committee on the paper. The balance can, most or all of it, be had when called for. I have also received ten dollars, with the understanding that it shall be devoted to the purchase of the stereotype plates.

J. R. Hibbard.

Boston, June 25, 1855.

J. Y. Scammon, Esq. La Porte, Indiana, June 18, 1855.

Dear Sir, — I received from you, some time since, a package of circulars in regard to the "New Jerusalem Messenger," and with a view to raising funds for the Convention. I have already done something in the way of procuring subscribers for the "Messenger," and hope to be able to do more. That paper, which will doubtless be an admirable one, will not only be useful in assisting to spread a knowledge of the Heavenly Doctrines, but it will do much towards removing the prejudice against the Convention. I look upon the Convention as a most important instrumentality in establishing the New Church in the world. I have no fears of the ultimate prevalence of any thing like *ecclesiasticism*, in its bad sense, under the new dispensation. It cannot live in the atmosphere of the New Church; and if, in learning to walk, men, like children, sometimes stumble, it affords no ground for quarrelling with them.

Truly yours, John B. Niles.

Maryland Hospital for the Insane,

J. Young Scammon, Esq. 9th June, 1855.

Dear Sir, — A few weeks ago I received your letter, informing me that I am appointed Superintendent of Collections for the District of Maryland. I accept the appointment. I have myself begun to call on our brethren, and I am not without hope that a few dollars will be brought forth. You and other members of the Executive Committee are aware, I suppose, that the church has very little pecuniary strength in Maryland. Small as our number is in this city, there are two societies here. Each is in need of a minister, and neither appears to be able to provide for one.

Very respectfully yours,

John Fonerden.

J. Young Scammon, Esq. Brooklyn, April 12, 1855.

My dear Sir, — Your letter and circulars of the Executive Committee of the General Convention are just at hand. It will afford me pleasure to do what I can in obtaining subscriptions to the Convention funds. Whatever I may be enabled to get shall be duly remitted as you direct, to Mr. Wilkins or Mr. Worcester. With kind regards, I am yours very truly,

R. L. Smith.

Report of the Sub-Committee on the establishment of a New Church Newspaper.

To Mr. Thomas Worcester, President of the General Convention of the New Church in the United States of America, and Chairman of its Executive Committee.

Dear Sir, — The undersigned, in pursuance of the authority conferred upon them by the Executive Committee, at its meeting held in Boston, Sept. 14 and 15, 1854, immediately appointed the Rev. William B. Hayden, of Portland, Maine, editor of the newspaper which they were directed to establish in New York, and conferred upon him full authority, as the agent of the Committee, to select a publisher, and make all necessary arrangements to publish the paper. The result of which has been, that an office, No. 5, Canal Street, New York, has been hired at an annual rent of $250, a font of type purchased, and the office furnished and put in operation, with Mr. John L. Jewett as agent and resident editor. The views of the Committee and the plan of operations may be seen from the annexed letter to one of the Committee from Mr. Hayden.

It is known to the Executive Committee that two numbers of the paper have been published, under the name of the "New Jerusalem Messenger;" the proprietors of the "New Church Messenger" — the only New Church newspaper of general circulation in existence at the time the Committee determined to establish a newspaper in the name and as the property, and under the control, of the Convention — having readily transferred that publication to the Committee, as will be seen by the annexed bill of sale. The bill of sale and annexed account current will show the amounts expended by the Committee up to the present time; except for paper, which has been furnished by one of the Committee.

With the "New Church Messenger" was transferred to the Committee the back dues; from which it is believed that more will be collected than the amount paid to the publishers of that paper.

All which is respectfully submitted,

J. Young Scammon,
Oliver Gerrish,
H. B. Hoskins,
} *Sub-Committee, &c.*

June 25, 1855.

[The publication of some of the documents above referred to is omitted, as not being of interest to the church generally.]

No. 7. — *Report of the Committee of Foreign Correspondence.*

To the General Convention of the New Church in the United States of America.

The Committee of Foreign Correspondence, in submitting their Annual Report, are reminded of the very great loss the Committee and Convention have sustained in the removal of Prof. William M. Chauvenet, late of Annapolis, Md., to the spiritual world. He has been the organ of communication between the New Church in France and in the United States, and has, in that capacity, rendered very great service to the church in both countries. We remember with gratitude his essential services. Owing, probably, to his removal, we are without our usual communication from France. The annexed communication has been received from Germany; and from that communication, and from a letter from Rev. O. Prescott Hiller, of Glasgow, Scotland, the annexed list of

"the names of the bodies or individuals of the New Church, in the different places in Europe through which travellers from the United States would be likely to pass," has been compiled, in pursuance of the resolution (No. 11) adopted at the last meeting of the Convention.

All which is respectfully submitted. THEOPHILUS PARSONS, } *For the*
J. YOUNG SCAMMON, } *Committee.*

June 29, 1855.

Letter from Dr. Tafel.

TUBINGEN, May 5, 1855.

My dear Sir and Brother, — I received yesterday your kind letter of April 9, together with the enclosed bill of exchange, amounting to one hundred and twenty-five guilders, or fifty dollars, on Messrs. Goll & Sons, at Frankfort on the Main, from the Illinois Association, to aid me in my labors for the New Church, for which generous assistance I beg to express to that body my heartfelt thanks; and beg to do the same also to the General Convention, who again sent me by Mr. Wilkins one hundred dollars to the same purpose. I am the more obliged to these bodies, as there is still much to do with us for the holy cause, and I have an ardent desire to use the time permitted to me by the Lord. By the assistance received from America, England, and France, I was enabled to publish, not only a new translation of "Heaven and Hell," of the "Summary Exposition of the Doctrine of the New Church," which appeared last year, and to complete a third volume of the German "Arcana Cœlestia," as well as, in this year, the rest of the "Adversaria, or Commentaries on the Historical Books and Prophets, Isaiah and Jeremiah, of the Old Testament," but also to publish a new edition of the work "De Providentia," which will, with the Lord's assistance, appear in a few weeks, and to give in print my translation of the important "True Christian Religion," the Latin original of which should also be republished, and presented as a messenger to the universities and learned theologians. I am also occupied, at present, in publishing an answer to Mr. Schleiden, Professor of Botany at the University of Jena, who, in his "Studies," has published his lecture on "Swedenborg and Superstition," which, as I have learned from different quarters, is not only frequently read, but even devoured, although he begins the first line with a fatal anachronism, and shows evidently that he has *not seen* the works of Emanuel Swedenborg from which he has given extracts, as he speaks of forty-five volumes in folio, afterwards of forty-five volumes in quarto, as written and published by him from 1747 to 1771; whilst it is well known that there exists no volume in folio written during that time, and that the eighteen works published by him might be bound in twelve volumes folio. He says, that, according to Swedenborg's assertion, his soul was separated from the body to visit heaven and the other planets, and to hold "long discourses with God *and* Christ, as well as spirits and angels; and that the whole contents of the forty-five closely written folio volumes consist only of his travels, observations, and discourses in the world of spirits." He asks, "Where is the rationalist, who, like Swedenborg, has attempted to impeach the authenticity (*Echtheit*) of the apostolic epistles of Paul and others, on account of their unchristian tenets?" Besides, he disfigures many things. For instance, he says that Swedenborg has monkeys riding on horses; that his landlord, Pope Benedict XIV., caused one hundred saints to come from below, amongst whom was Xavier, appearing as a madman. He confuses what Swedenborg says of the world of spirits with that of heaven, and declares his state to be hallucination and madness, — not knowing that this hypothesis is not a new one, but brought forth by some others, who, however, became themselves madmen; the last of whom, a Professor of Philosophy at Basle, not long ago died in the madhouse, after having been censured in my collection of documents. As Mr. Schleiden seems to entertain only the idea of a formless God, and declares expressly that the idea of a loving Father in heaven is only a symbol necessary to us, and all positive religion a kind of superstition, I thought it the more

necessary not to omit that opportunity of saying to the public some necessary and salutary truths.

With pleasure I will send to the Illinois Association an equivalent of books as soon as ordered. As to the General Convention, Mr. Wilkins had proposed to me to appropriate to its use the books he had in commission from me, as well as the amount of the sale of the books I will send to him as a continuation; to which arrangement I agreed. Our English brethren proposed to me to have my Latin books folded and sewed, in order that they might not at any time be sold as waste paper after my removal into the spiritual world. I answered, that this measure would not altogether prevent such a sale, but only make it less advantageous. I know, however, a sure means to prevent it; for I intend, by testament, to make all my New Church books and papers the property of a foundation; one-half the income of which shall be paid to my family, as I have employed my property in the undertaking; the other half to be employed for the continuation of the undertaking, — viz., in new editions and translations, — and in part, if the trustees find it convenient, to those students of theology whose hearts belong to the New Church, and who acknowledge the true Christian religion. In case the trustees I shall commission, or their substitutes, should die without naming others, the foundation will be at the disposition of the London Printing Society, to whom I have offered it. Concerning the surest form of the testament, I have spoken with men of the law, who gave me their counsel, and will myself again study our laws respecting it.

After our last semi-annual meeting, held in Stuttgart the 9th April, I travelled to Frankfort on the Main, and to Wiesbaden, where are some New Church friends, who wished that, on my return to Frankfort, I should pay a visit to their relatives; which I did, and found, after some discourses, an open ear for the truth: wherefore I left there five tracts translated by me into German; viz., "The True Object of Christian Worship," "The Atonement," "Repentance," "Justification," and "Is it true that we cannot keep the Commandments?" After my return to Stuttgart, I had another conversation, of about two hours, with a family high in rank, the head of which, when a minister of state, had protected me, and declares now that our doctrine pleases him. His eldest daughter told me that a friend of hers, a young lady, had read my translation of "Heaven and Hell," and the report of the London meeting in 1851; by means of which she has become attached to the doctrines, and wished to pay me a visit at Tübingen. As the daughter of the minister proposed to attend me to the young lady's residence in the afternoon, I accepted the invitation, and was much satisfied by the conversation with the two ladies, regretting only that I was under the necessity of taking leave in an hour and a half for Tübingen (14th April), where, however, they will come in June. In Switzerland, at Berne and Herisau, we had very pleasant meetings in October last, and felt that the Lord was with us. I am invited to come again in September, and have heard from Berne that some others there are now approaching the doctrine. The ladies at Stuttgart informed me that a well-known prelate there had pretended that Emanuel Swedenborg teaches, that, "whilst the Lord was in the world, there was no God in heaven;" a conclusion drawn by himself, which occupies the heads of many more than we might believe; wherefore it was necessary to explain it. In my discourse of 9th April, I showed, amongst other things, that doctrine is the necessary foundation of the Church; and that we cannot begin with good, as has been taught in opposition to the societies of the New Church, but — especially as fallen creatures, whose will is perverted — must begin with truth. Our next meeting will be the 30th September, at ten o'clock in the morning, in the hall of Mr. J. Rommelsbacher, bookseller at Christoph's Street, Stuttgart. In Germany, travellers will be pleased to make the acquaintance of Prof. William Pferish, at Schweinfurt; of Dr. Leutpert, director of the court of justice at Nürnberg (still in connection with the Roman Catholic Church); at Lindau, of Dr. Roth, now an old man, who has written some pamphlets in favor of the New Church, which he will present to me; at Frankfort, of Mr. H. L. Schweiger, Brömerstrasse, No. 1, second story, book-

keeper of Messrs. Y. L. Anen & Römerberg (Roman Catholic, but introduced into the New Church in the United States, and, if I am right, personally known to you); at Wiesbaden, of Lady Johanna Volk, Friedriechstrasse, No. 19, and Madame Rathin Shellenberg, as well as her sister, Madame Fresenius, to be introduced by her amiable granddaughter, Julia Schneider, who lives in the house of her grandfather, Mr. Schneider, Friedberger Chaussée, Eiserne Hand. After having conversed with her about an hour, she brought me to her father, Criminalrath Schneider, near Goethe's House, with whom I conversed from six to ten o'clock; after which, he became favorably disposed to the doctrines, concerning which he was badly informed. At Augsburg is Mr. C. F. Fryer, Stieftungs Cassier, 25. In Prussia is my brother-in-law, Mr. Theodor Müllensiefen, at Creuzeldasen, near Witten, in the neighborhood of Dortmund, Elberfeld. He has there, with his brother, an estate and a glass manufactory. At Berlin is Mr. Hafenluth (to be found in the bookseller's shop of Mr. Theodore Kampfmeyer, Scharrenstrasse, No. 2), who will indicate the others who assemble with him in his house, especially a captain and some young ladies. At Weimar is Mr. Schmidt, lithographer, and his friend Carl Clue, registrator in the archives of the Grand Duke, who, however, are obliged to be reserved in the profession of their faith. At Vegesack, near Bremen, is Mr. Heinrich Rippe, merchant. At Ulm is Dr. Kamerer, medical man. In Switzerland reside Madame de Manuel, widow of a Neapolitan major fallen before Palermo; her daughter Mary; her sister, Lady Philipine de Struve; Miss Durheim, and four sisters. At Herisan is Mr. Bötschi, master-mason, and many others; at Paris, Mr. August Harlé, at present Rue Aumale, No. 3.

May the Lord be with you, and with all the friends and brethren, especially the members of the Illinois Association, and those of the next General Convention, to whom I beg to express my most cordial salutations.

I remain, very truly, your brother in the Lord's New Church,

EMANUEL TAFEL.

MR. J. YOUNG SCAMMON, Attorney and Counsellor, No. 37, Clarke Street, Chicago, Illinois, United States of North America.

[For the list above referred to, see the lists at the end of this Journal.]

No. 8. — *Report of the Committee on Education.*

The doctrines of the New Church relate to *mind;* and not to any particular feature or degree of mind, but to the whole of mind. They, in fact, treat of the entire development of the human being, from the earliest stages of the physical to the higher degrees of the spiritual man. They are known and acknowledged to give most important light upon the *manhood* period of existence. It is natural that this light should be seen first; for it relates to that period of being which we are now in, and in which our self-love would lead us to feel most interested. But, if our attention were turned with equal intensity in the direction of childhood, — if our inquiries were equally anxious in regard to the nature and means of development of those earlier periods through which we have passed, and through which those dearest objects of our care, our children, are now passing, — we should probably be convinced that we are really but in the dawn of a new era in education, as we are in religion. To the superficial observer, there is but little essential difference between the religious principles of the New Church and those of some of the leading sects of the Old; and even the receiver of the Heavenly Doctrines can but imperfectly appreciate the magnitude of this difference. The educational difference is less apparent, but not less real, as we shall become satisfied, in proportion as we permit the subject to occupy our minds according to its real importance. As is the case on every other subject, so on this: we shall see dimly at first; we must have the dawn before we can have the day; but the clearness of our vision will be increased in proportion as we reduce to practice the

little light with which we are already favored. Were the earth to stand still, the sun would never rise. It is the *life* alone that surrounds the mind with that spiritual radiance, which reveals new principles, and makes old ones more plain. We shall most certainly remain in darkness and doubt concerning this great subject of education till we bestir ourselves about it.

But our first duty is not action. The larger mind of a society, or of a society of societies, like the smaller mind of an individual, — that it may be prepared to act *wisely* when it acts, — must first survey the field; must consider the means, and must get a clear view of the nature of the object to be accomplished. Your Committee, therefore, do not propose recommending, at this time, any specific plan of practical action. They do not believe that the Convention is yet in a state for such action. Still we are convinced that the church, in its various society-forms, has a great work to perform in this direction. We would therefore call the attention of the Convention, and of receivers generally, to the few following suggestions.

It seems desirable, that, when we act, we act together, and from common ground. To do this, we need to look at the subject by a common light. There are but few points that the limits of a report will permit us even briefly to consider. Among the most important of these are the *nature* and *wants* of the child, and the *end* which we should have in view in its education. When we have taken a truly New Church view of these three things, and then contrasted with this view the common view of them, it will be no very difficult matter to decide under whose influence and from whom our children *should* receive their means of growth. And, when we are fully agreed upon this point, — as we evidently now are not, — the way will then be open for considering how, and by what means, the object may be best accomplished.

In order that we may take a true view of the *wants* of the child, and of the *end* of its *education*, we must understand its *nature* and *destiny*. And we are not left in the dark on this point. In the light of the New Church, the child is not a man in miniature, as it is usually regarded. Nor is it, strictly speaking, that which is to become one, any more than the foundation or the lower story of a temple is to become a temple. It is not like a young tree or a young animal; in which cases, simple *growth* will form the adults or matured states of the species. It is rather as one story of a building of many stories which are to be successively reared upon it. It is more like the seed which contains, not in miniature by any means, but in potency, the future tree. It is really but the egg of manhood or of the perfected state. Manhood is a degree of being that has no actual, but only a mere potential, existence in childhood, — a degree to be developed *within* and *above* the latter, as the germ within the egg. And this is the case with *each* successive degree of human development, of which there are many. The whole mind, for example, lies in potency within the body of a new-born babe, as the germ within the egg. And when the lowest degree of the mind has been opened and developed, this serves as an egg to the other degrees, which are as *its* germ; and so on, successively, and in discrete degrees, till the last or crowning degree of manhood is formed, and the temple is complete. (See A. C. 4378–9.) In other places, Swedenborg teaches that human development is a *succession* of *births* and *re-births*.

It is quite plain that this view of the subject must be the basis of a *very different theory* and *practice* in education from what is now prevalent. The child in the Old Church and in the New is as two very different beings. One great practical distinction arises from the fact that the former would develop the *man in* the child; whilst the latter would first form the child, *as a child*, for the sake of the man. The former is not content with first forming the "blade," but would see, forthwith, the full corn forming in the ear; whereas, in the light of the latter, the only possible way of producing the perfect grain is to first develop the perfect stalk, *as a stalk;* then the perfect ear, *as an ear;* and so on. Moreover, in the former, the child is but the germ of a man; and, in regard to its destiny beyond the grave, all is darkness and mystery, — perhaps a blank, so far as *real human* existence is concerned. In the light of the latter, it is the germ

of an angel; and temporal manhood is but as one of the milestones on the long journey of existence.

In the Old Church, the *understanding* is, *par excellence*, the man; in the New, it is the *will* that is the substantial feature of the mind; as the heart, in its most extended form, is of the body. In the former, the child, being but the smaller type of the man, as a young animal is of the adult stage of its development, requires simply growth to become a man; in the light of the latter, all those degrees of mind which are formed in childhood are to be *re*-formed and regenerated before it can become a perfect man, — before, indeed, the higher degrees of manhood can be opened and formed; every brick, as it were, of the temple's foundation, is to be remodelled, or replaced by another, before the superstructure can be completed.

This is a difference between the New Dispensation and the Old, that is of great practical importance; for, in the light of the former, we see how necessary it is to do all that can be done, in the earlier periods of development, to divest the future of all those obstacles to regeneration which hereditary evil is calculated, in proportion as it is permitted to gain form and strength, to throw in the way. Even under the most favorable circumstances, when we have done all that can be done for our children, the process of regeneration must be a difficult one; and all, or nearly all, depends upon the character of the *will* (or emotional principle of the mind), which, out of the New Church, is scarcely recognized, in education, as a part of the mind.

Such different views of the *nature* of the child must lead to very different views of the *wants* of the child as means of its education. In the prevailing theories, these wants are chiefly the various means of instruction and of qualification for future manhood; nay, for future usefulness, it may be, in this world. The means, therefore, have more especial relation to the *storing* of the mind with those branches of learning which it is supposed will be useful to the *man*. In the light of the New Church, on the contrary, these wants are the proper means of *present* mental nourishment, mental action, and mental protection, — the means, indeed, of the best possible formation and growth of the degree of mind that now *is*, — the means which its *present constitution* requires for its own sake; and not for its own sake in itself alone, but as a basis of all those higher degrees that are to be hereafter developed upon it.

The Old Church and the New must therefore be governed by quite different *ends* in providing for the wants of childhood, — must, in fact, *take very different views of the grand leading objects of education*. It is true, both will use the same scientifics, and the same or similar text-books, as means of instruction and discipline, — just as the same Bible is acknowledged by the religion of the Old Church and by that of the New; yet there will be a wide difference in the *manner* and immediate *purpose* of using them, as there is in using the Sacred Scriptures; there will also be a different educational *meaning* in them, and a very different relative value set upon them. In the old philosophy, these things are valued *chiefly* as they are supposed to contribute to the stock of knowledge, or to future qualification; in the new, as they are adapted to answer the *organic wants* of *the degree of mind now forming*. And this is so, because in the prevailing theories of education it is thought necessary, in the childhood of being, to begin to form the manhood of being, — just as if it were necessary to begin to build the superstructure of a temple in the foundation; whereas, in the light of the New Church, the best manhood is expected from the best childhood, as such, — just as the best temple can be built upon the best foundation; or, in general, the best future upon the best present. In the Old Church, therefore, the child is sent to school for certain specific instruction, qualifications, and accomplishments — and this for the sake, as a primary object, of some future benefit; in the New, for the proper means of *growth* as a prior end. Thus, in the Old Church, schools are provided, with their various adaptations, with leading reference to imparting the various scientifics of an education, such as arithmetic, geography, grammar, and so on, and the mind is regarded as a vessel to be *furnished* and *filled;* in the light of the New, on the contrary, schools are regarded

rather as *nurseries* of tender mental plants; and the mind, as a vessel to be *formed*. In this light we should provide for each degree of mind, or of mental being, in ways and with ends similar to those with which we provide for the body or physical degree of being; for, when we do that which is best adapted to subserve the present constitutional wants of our children's minds as a leading object, there is a providence that so beautifully and so wonderfully controls the *means* to this end, that all other proper ends are most perfectly answered. In this way, our children will become better fitted for the world even, or *their place* in the world; for, when thus educated, they will be in a freer state, when arrived at years of discretion, to perceive *what their true place is;* and will hereafter be led, in ways mysterious and unknown to us, to seek the means of any specific qualification required for it, and — which is more — will have the best mental constitution for it.

Hence *development* is our province, as educators; but development with *heaven*, as the leading and crowning pinnacle of our highest ambition and affection for our children. Thus, as regards our children as well as ourselves, if we "seek first the kingdom of heaven," — so perfect is the Divine Providence over the *means* to *this* end, — all other good things will be added unto them. But, by giving the true leading end only a secondary place, and a subordinate end a primary place in education, as is commonly done, we in a measure sacrifice all.

But, besides the New Church and the Old Church being governed by such different controlling ends, and therefore making use of such a different adaptation of means in education, there are several things, which, in the light of the New Church, must be regarded as essentials, that are entirely overlooked, or at least are not appreciated, in the Old Church. The by far most important feature of New Church education is *state*, as regards the storing up of *remains;* and it is thus important, whether we regard the present or the future well-being of the child. And how important this is, will appear from the following extracts from Swedenborg: —

"Remains are not only the goods and truths which a man has learned from his infancy out of the Lord's Word, and which are thus impressed on his memory, but are likewise all states thence derived, — as states of innocence from infancy; states of love towards parents, brothers, teachers and friends; states of charity towards the neighbor; also of mercy towards the poor and needy; in a word, all states of good and truth." "They are all the states of affection for good and truth with which man is gifted by the Lord, from his earliest infancy, even to the close of life; which states are stored up for his use in the life after death."

"In case a man had in him no remains, he would not be a man, but much viler than a brute." "His states of lusts or of evil, without temperature by states of the affection of good, would be more atrocious than those of any animal." "Without the remains of good which he has received in infancy, and of truth stored up in the period subsequent to infancy, man is incapable of thinking, and also of understanding, what the good and truth of civil and moral life are, and likewise of receiving spiritual truth or the truth of faith." "It is by means of remains that man communicates with the second heaven, which is opened when he is regenerated, but is closed when he does not suffer himself to be regenerated." "When the antediluvians had scarcely any remains left, they were, as it were, suffocated of themselves; for man cannot live without remains." "It is according to the quality and quantity of remains that man enjoys bliss and happiness in the other life." For "every state of man, from infancy even to extreme old age, not only remains, but also returns, and that exactly such as they were during man's abode in this world;" and "this is the case, not only in regard to his good states, but also in regard to his evil states, even to every smallest circumstance of each."

Again, "the fewer remains a man has, the less can his rationals and scientifics be illustrated; for the light of good and truth flows in from the remains, or by the remains from the Lord .... Remains are a sort of heavenly store; the less it is, the less light thence; the larger it is, so much the more light thence."

"Hence it is evident, that, unless man had some remains, he could not possibly be otherwise than in eternal condemnation."

The greatest possible treasure, then, that a child can acquire and store up for the *future* is remains. The greatest blessing that a child can receive from its parents, or from the church, is the opportunity and the means of forming and laying up good remains. They are worth infinitely more than gold and silver, or than houses and lands; and no treasures of science, however great or however precious, are to be compared with them. The best of learning is as dross; the purest of religious principles even, when acquired as a task in which there is no corresponding affection, is as a feather in the balance. Such acquisitions may be, it is true, as good wheat laid up in storehouses; but, like the wheat, they form no constituent part or parcel of the vessel that contains them. But *true remains* are an *organic constituent part* of the *mind itself*. And it is this fact that gives them their importance.

This, therefore, is a feature in education that cannot be overlooked by the well-informed Newchurchman. The various branches of secular learning — though by no means the less valued — are, nevertheless, of secondary importance, only as they contribute as means to the storing up of remains. The qualification of a child for the uses of life, or for its future place in the world, will not be neglected. This will go on, under Providence, even more thoroughly and perfectly, *when made a secondary object* to the *present proper mental state* of the child, both as to affection, and as to proper degree and kind of action; for, if the state is right, all is well. The work of development, of instruction, of qualification, may then, and only then, be carried on in the most effective and in the best possible manner. It is these *states*, and the goods and truths or evils and falses concerned with them, that for ever *remain*, and give quality to the mind, and to all its capabilities and qualifications. It is the *state* that determines the power of reception of good and truth, or of their opposites; for it is this that opens the mind towards the Lord, or closes it against his influence.

We must look upon state, then, as a leading object in the education of children; and upon all knowledge, acquired, or imagined to be acquired, at a *sacrifice* of *state*, as worse than no knowledge. And, whatever acquisition is desirable, we must regard the *state induced* by the means and processes of acquisition as much more important, and as an object to be aimed at as a prior end; for such states are indeed the proper vessels, as it were, of all that is good and true in the mind, and of all that enters permanently into the memory.

This is a principle of vital importance; and yet it is one most wofully trampled under foot by the common educational theories and practices of the day. The case is, in education, a good deal as it is in false religion: he who makes the greatest sacrifices in the present, has promise of the greatest rewards in the future; and to what self-abuses this principle leads, from the mutilation of the flesh to the more refined mental tortures, all are more or less familiar.

We learn from the writings of Swedenborg, that man is *designed* to be a happy being; and to be so, not alone in one particular period of his development, not alone in his matured state of existence, but in *every* period, and at every hour and moment of every period; and thus in childhood as well as in manhood; and in the school-room, while acquiring knowledge, as well as in the counting-room, in the field, or in the study. And this happiness is designed to be the result of an *orderly use* of the mental faculties. Hence delight is the natural associate of all proper mental action; and it is *really* so of *all that action that results in good wholesome growth*. The importance of a recognition of this principle in juvenile education, — which is sacrificed to other ends by the common theories, — will appear from the following extracts from Swedenborg: —

"The life of man is constituted by things good and *delightsome;* and not so much by truths, inasmuch as truths receive their life from what is good and *delightsome*. No scientific and rational which man acquires from infancy to old age is ever insinuated into him, except by what is good and delightsome." "Truths also, like all other scientifics, have their place in the memory which is of the natural man, according to the pleasant and delightful things which intro-

duce them." "*All implantation of good and truth*, and also *all conjunction, is wrought by affection.* Truths and goods which are learned, wherewith man is not affected, enter indeed into the memory, but adhere thereto as lightly as a feather to a wall, which is blown away by the slightest breath of wind."

Again: "Doctrinals, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated, *unless* by *delightful* and *pleasant* things accommodated to it. . . . . Whatever does not enter by *some delight* or *pleasant* thing, does not inhere, thus does not continue."

Again: in the spiritual world "all things are insinuated into children, by *delights* and *satisfactions suited to their genius.*" And "by things pleasant and delightful they are introduced into the goods of innocence and charity, which are continually insinuated by the Lord into those pleasant and delightful things." They are also "introduced by the Lord into angelic wisdom, and by it into heavenly love, by delightful and pleasant things: first by beautiful things in the houses, and by pleasant things in the gardens; and then by representatives of spiritual things, which affect the interiors of their minds with pleasure; and at length by the truths of wisdom, and so by the goods of love; thus *continuously* by *delights in their order:* first by the delights of the love of the understanding and its wisdom; and, at length, by the delights of the love of the will, which become their life's love, under which the rest of the things which have entered by means of delights are kept subordinate."

We know of no reason why this principle is not equally as important in the education of children in the natural world as in the spiritual world; for it is founded in the very nature and constitution of the mind itself: and mind is the same, whether invested with a material body, or disencumbered of it. It is the will that is the real substantial organism of the mind; and it is only when *it* is agreeably affected, or is in pleasant action, that that organic change takes place which we call nourishment and growth; and this whether in the natural world or in the spiritual world.

Again: speaking of delights as means in human growth, Swedenborg says, "There are five different and distinct states of development; namely, infancy, boyhood, youth, adult age, and old age. Each age has its delights; and by *these man is successively introduced* into those of the subsequent age, and at length to the delight of intelligence and wisdom in old age. Thus *delights* are *means;* and these are left when man enters into a subsequent state." "Delights that appear in an external form as good serve as means; and such successions of means are continual." Nay, "Boys learn many things, *even* [apparently] *vain and trifling*, as things relating to sports and the like; not that these may make them wise, but may *prepare* the *way* for the receiving of useful things which are of wisdom." Again: "Children are led by representatives, and by *sports adapted to their age*, to the knowledges of truth and the affections of good."

That these things may be accomplished in proper order, it is provided by the Lord, that, as soon as a child is born, angels shall be attendant upon it from the heaven of innocence; in the succeeding age, angels from the heaven of the tranquillity of peace; afterwards, angels from the societies of charity; and next, other angels, in proportion as innocence and charity decrease with the child.

This shows the importance of *adaptation;* not for the purpose of enabling the child to acquire the greatest possible amount of learning in its childhood, — this is of altogether secondary importance, though it is the leading object of efforts at adaptation in the prevailing theories of education, — but always and mainly for the purpose of supplying a *present constitutional mental want.* It is entirely at variance with New Church philosophy of mind, its wants, its capacities, and its growth, that the child, in its education, should be tasked with certain ill-adapted mental exercises to-day, for the sake of the fruits to-morrow. This is placing knowledge before mind; which is like pursuing the shadow instead of the substance, — for shadows such knowledge will prove, — or like sacrificing the ends to the means. And yet this is the way of the world. It is so in religion; it is equally so in education. In religion, it is the number of sacrifices made, and the

bundle of good deeds performed, that constitute the book of life from which one is to be judged. In education, it is mind as a mental *storehouse*, as a great treasury of learning, that forms the beau ideal of the great mass of those who are interested in this great subject. On the contrary, in the New Church, both in religion and in education, it is not what *has been done for* the mind, not what the mind *has done*, not what it has acquired and holds as treasure; but what the mind *is*, in its *organic structure* and in its *internal composition;* what it is as a *living recipient vessel* of the *Divine influx;* what it is capable of *doing*, and, above all, what it is *disposed* to do, that determine its quality, and decide upon its destiny. It is such a mind that the Lord is constantly aiming to form; and when we speak of the importance of adaptation to the *organic wants* of mind, instead of to the most speedy execution of our plans of mental acquisition, &c., we mean adaptation to the *calls* of *that inward recipient principle of the divine, which, as architect,* is *forming mind*, and is, of necessity, forming it out of such materials as are supplied.

Of the "five distinct ages or states of development," spoken of above, three come under the immediate guardianship and moulding influence of the parent and teacher, and have the peculiar susceptibilities of the *pre-rational* mind. Three are dependent upon the providence, protection, and guidance of *another's* rational. These three are "infancy," "childhood," and "youth." The parent, the guardian, &c., are as a medium between these three ages and the Lord. After these periods have been properly developed, the youth, as it were, steps into manhood, and thus comes under the providence, protection, and guidance of his own rational mind, and looks directly to the Lord as his Father. He is now a *responsible* being, a *man;* for that degree of mind is now open that makes him such. He is answerable for his deeds, his thoughts, his affections even; nay, he has come into that state, when one of his first uses, if not his first use, is to aid in forming the pre-rational states of others; when, in fact, according to the natural and orderly course of things, he becomes responsible for the proper development of those who become dependent upon him. And it is by such means, under Providence, more perhaps than by any other, that his own degree of being becomes still more highly developed and perfected.

Now, it requires a very nice discrimination, and the clearest light of the New Church philosophy of mind, to determine what is properly *adapted* to the *wants* of *each* of these successive states or ages. How important this adaptation is, appears from analogy. It is well known how differently, on the plane of nature, the Lord provides for early physical infancy, from what he does for any succeeding period. The plane of nature — by which we mean the divine laws descended and acting on the natural plane — seems to be to form in perfection, and as a distinct end in itself, *each degree of being as it comes successively upon the stage.* And this is no less the case in regard to the mind than it is in regard to the body. Nature's first aim is to form *perfect infancy*, then *perfect childhood*, then *perfect youth*, and so on; but, in forming each successive state or age, she does not care so much what the preceding age brings as knowledge in the memory, as she does for the *state*, the *soundness*, *health*, and *vigor* of mental fibre, so to speak: nay, she cares infinitely more for the latter than for the former. That is, that she may form perfect boyhood, she asks for a perfect infant, as the first, and indeed indispensable, prerequisite, as a foundation; and she asks for only this. She never anticipates, in a prior period, what properly belongs to a posterior one. She never attempts to weave into infancy, into boyhood, or into youth, what properly belongs to a later period of development. She is content to satisfy *in infancy* the *wants* and *conditions* of infancy; in childhood, the wants and conditions of childhood; and so on. To do more than this, would violate her own laws of development, and so far defeat her own ends. She would never subject one degree of development to any task, or to any processes of mental action, in violation of its own state and condition. She would never task the mind with an exercise unadapted to present wants, for the sake of some future object. She would never impose upon the *child* an intellectual burden, for the sake, as a *leading* end, of some future qualification. She infinitely prefers, as means to accomplish her ends in juvenile education, "*things* [apparently] *even vain and*

trifling, as *things relating to sports and the like*," — provided they are *adapted to secure the proper* conditions of present growth, — to any merely *prospectively* useful branch of learning whatever.

We have dwelt upon this point, because of its very great importance, and because there is no principle of education more generally and more constantly violated. And this is an evil which requires the light of the New Church, not alone to correct, but to see even.

And we must not fail to speak of another evil, of not less magnitude, but which, in part at least, grows out of this: we allude to the *moral effects* of the *motives appealed* to for the sake of accomplishing such inappropriate objects, and by such ill-adapted means. It is evident that in the prevailing theories, as before intimated, the understanding — and sometimes even, we might be led to believe, the memory merely — is the man, and, like faith in religion, is the leading object of culture, — at least the will is of altogether secondary importance. But, for reasons which we have mentioned, the *understanding* is most *unnaturally tasked*. Mental exercises are imposed upon the child, for the sake of a supposed future advantage, which are entirely unadapted to its state and capacity. There is no stimulus in the lesson itself, where it properly belongs. It is incapable of calling the faculties into pleasurable action; as all properly adapted mental exercises will do, however severely they may tax them, if within the limits of healthy action. To accomplish the object, therefore, an extraordinary stimulus is required. But the motives to exertion all lie in the affections of the will, — the fire must be kindled there. And is it necessary to describe the nature of the fuel? Is it generally, even in its mildest form, any thing less than the hope of reward? — which is precisely one of the highest motives set before the believer in a false religion, as an inducement to exert himself to gain admittance into heaven. Ambition, emulation, self-conceit, the love, not of eminence, but of superiority over others, the fear of punishment, — with all their genera, species, and varieties, — are the motives constantly appealed to as a stimulus to action, to accomplish that, which, with proper direction on the part of the parent and teacher, should have, if properly adapted, the necessary stimulus in itself. The whole machinery of the schoolroom frequently depends upon appeals to such motives as its main-spring: the very atmosphere seems filled with them, in one form or another.

Thus the affections are continually being educated in childhood by means precisely similar to those by which they continue to be exercised and developed in adult age — by a false religion. They are fed with food congenial to their hereditary inclinations. In fine, the will is made a sacrifice to the ends of the understanding, as life is to faith in religion. That is, the substance — that which constitutes the real life of the man — is sacrificed to the form, the manifestation, of that life; and a shadow — nay, infinitely worse than a shadow, the very opposite of what man should be — is the result, so far as this is done. We have not time to portray the evil consequences of such systems of education: they are, in the main, unseen by the world; they can be as yet but very imperfectly seen by the church.

We would not do injustice to the improvements going on in the world. Much has been done, and is now doing, without the nominal limits of the New Church, that is worthy of praise, — much in education, as there is much in religion; for the light of the New Jerusalem, like the influence of the solar rays, pervades, in variously modified forms, every nook and corner of the social fabric. It would be strange, indeed, if education, as well as religion, had not felt the good influence of this light. Yet we know not where to look for a system of education that will contrast more favorably with a true system, than will the better forms of the religion of the Past Church with what we are taught should be the religion of the New Church; and we see not how the evils of the education of the former church can be considered as much less than the evils of its religion; at least, as regards their influence.

And the evils of education must be even more dangerous, inasmuch as they more constantly and directly affect *those whose rational principle is not yet formed*, and who therefore have not the means of judging, and of self-protection, which

the adult has in regard to the evils of religion. The adult, who has constant daily access to the writings of the church, and whose memory is stored with its goods and truths, is prepared to ward off, in a great measure, any evil influence or effects of false doctrines to which he may be exposed. It is not so with the child. The child is more as clay in the hands of the potter; the fabric of its growing organism being moulded and formed by whatever spheres and influences it may be surrounded by, — principles inculcated, or means adopted, for its instruction and discipline.

This point we deem worthy of more attention than it has yet received. The adult mind is a little world of self-providence, as it were, and protection and defence, *within itself*. It stands upon its own feet, looks upward for light and power, and then judges and condemns, or approves, *as of itself*. It asks no one, Is this true? Is this good? It is furnished with an inner light; it is provided with the means of judging for itself; it is a *man*, — a finite type or copy of Him who is really self-existent, self-provident, and independent. If not furnished with the best of external means of worship and instruction, it need not suffer. When one thing fails, it is capable of other expedients. It is not so with the mind of the child. *It* is as the embryo in the womb. *It* is, as it were, a *part of another*. It cannot stand by itself. Its organism is not sufficiently matured even to elaborate its own nourishment; much less can it judge what is fit and proper. It can merely appreciate what is provided by others. It must *lean upon their rational*, and live upon what *it* furnishes, follow *its* guidance, and suffer from *its* improvidence and indiscretions.

In view, then, of all that has been said, how great, how imperative, how pressingly urgent, are the wants of the forming mind of childhood and youth! and how utterly impossible it is for the Old Church to supply these wants! The Old Church can teach our children natural *science*, if this is all they need. But this is not all they need, nor by any means the main thing that they need, — no, not even in schools of week-day education. Nor is formal instruction, of whatever kind, their greatest want. They need more a genial atmosphere in which they may *grow*. They need more to be shielded from those influences which are calculated to call into action their as yet latent evil tendencies. They need more the influence of such external associates and associations as will aid, and encourage to remain, those good spirits and angels, who, by a kind Providence, are in connection with them. And, above all things, they need to be acted upon, by their situation and position in the world, in such a manner as to favor the storing up and preservation of those *remains* which are their only hope of future regeneration and salvation. And, for this purpose, they need to be adequately and constantly supplied with the *properly adapted means of mental action;* for it is a law of mind, as it is of life, that it *must and will act*, at all times and under all circumstances; and, if the proper means are not furnished by those whose duty it is to do so, it will avail itself of such as are at hand, little regardful of their quality. And action is growth; orderly action, orderly growth; and disorderly, constrained, or unnatural action, or action by improper means, disorderly growth. Children need infinitely more those things which are adapted to *form* mind, than those whose leading design is to *fill* or *furnish* mind. And they need not a severe religious sphere, for this would distract and stupefy or harden them; but a sphere that is adapted properly to *temper*, *restrain*, and *nourish* the careless, joyous, frolicsome degree of being now forming within them. They need to be treated, in every respect, according to the *true laws of nourishment and growth;* so that the degree of being now forming may form in perfection, and hereafter present no unnecessary obstacles to their regeneration and higher development. They need to be treated according to what they *are*, and according to their real wants, and not according to what they may be falsely imagined to be, or we may foolishly desire them to become. They need far more to be protected from evil and falsity, than to receive set instruction in truth; to have the means of being soundly and wholesomely *formed*, in every organic fibre of their mental structure, than to be indoctrinated; for it is the *quality* of the

PACIFIC SCHOOL OF RELIGION

forming organism that is to determine what doctrine shall hereafter be really received into the heart and life. Yet we should not overlook the importance of doctrinal instruction, even as a means to this end. They need, in fine, to *constantly grow* in the *light* and *warmth* of a *truly living church, where their real nature and wants may be understood and supplied from true wisdom.*

And it is not a question, whether the church, or some other body, shall supply these wants. Nay, is there not reason to believe that that body, which acts as a true mother to the forming period of childhood and youth, will be regarded, in the sight of the Lord, *as the church par excellence.* No other body but the church can supply these wants. If, therefore, she does not do it, they must go unsupplied.

And we know of no other effectual means by which she can supply them than by schools under her own especial direction and guardianship. And not Sunday schools alone; their object is to *instruct* more than to *form;* though both results in some degree follow. The Sunday school, even though it be truly one filled by the life of the church, is but an occasional gleam of sunshine; and, though lasting in some of its effects, it is yet less useful than it might be, if the mind of childhood were more reflective in its character. The child cannot carry so much of the good with it through the week as is perhaps sometimes supposed. A Sunday-school lesson, or an hour's instruction, is much as but a single meal to the body. So far as it is adapted and congenial, it goes into the organic structure of the mind; and some things perhaps remain in the memory for future digestion and appropriation.

Thus it is not a school of *one hour a week* that is wanted, but of *many hours a day;* and not a school alone or principally for discipline and the acquisition of knowledge; but a school which shall be, in all its stages and in its most essential features, as a *mental nurse.* The schools of the world are chiefly, *in their aims and purposes,* schools of learning, — schools for the acquisition of knowledge for its own sake. We do not say that this is their only object, but their principal one. But this, in the light of the New Church, is of secondary importance. Knowledge is useful chiefly as it, like nourishing food, helps to form mind; and the child of the New Church needs a school separate from those of the world, that the means of its mental growth may be, as far as possible, of a *New Church quality.* And for this object it needs a school, not alone where the doctrines of the church are taught; not alone where the sciences are presented in proper form and at proper time; not alone where every thing that regards instruction is adapted and congenial; not alone where the motives and affections of the child are made an object of most especial care, and where every evil propensity is, as far as possible, deprived of the means of development into actual evil: but it needs a school where the *life* and *sphere* of the *church* are *felt;* where the whole mental atmosphere is redolent with her influence, and filled with light and warmth from *her very presence;* where every word, look, and gesture of the teachers write somewhat of her image upon the child's heart, and their whole manners and influence are a constantly speaking example and witness in favor of her surpassing beauty and loveliness. The New Church child needs a school that shall often feel the encouraging presence of its parents, of the good Shepherd, and of other interested members of the church; a school, in fact, that shall really be, and *feel* itself to be, the central object and focus of the affection and thought of a society of the church, as an infant is of a family. And as in the latter relation, so in the former: it is difficult to say which would be the recipient of the greater good, the beneficiary or the benefactor, — the school or the society, its parent and guardian.

And children need the proper means of amusement not less than they do those of instruction and the more substantial branches of mental culture. The amusements of childhood and youth, and the various influences and states attending them, play a perhaps not less important part, in the formation and growth of the mind, than the branches which they study; and children engaged in these amusements require not less attention, direction, and supervision.

In fact, during the entire growing period of the pre-rational mind, until it

comes under the government and protection of its own rational principle, the arms of the church, as of an affectionate and faithful mother, should be extended quite round it, that no noxious elements may be permitted to enter into its composition. It should be tended as in her lap, and nursed as upon her bosom, till it has strength and judgment to select its own means of nourishment, protection, and growth. The church in the natural parent must do this work in home education; but the church in a society form must do it, as the wants of children become more extended, and as they go abroad and mingle with each other.

And may we not, at least some of the youngest of us, reasonably hope to see the day when each society of the church will be blessed with the cementing and humanizing influence of having some of its best affections and thoughts concentrated upon, at least, a *primary school*, as upon a beloved child of its care; each association, for a similar reason, made the fostering parent and guardian of a *school of a higher form;* and the convention, of one or more, of the *highest grade*, where the youth may receive his most favorable initiation into manhood, and learn how to bear the responsibilities and perform the duties of manhood; when, in fact, *each* form of the church may be in a state to do the *works*, and thus to enjoy the *blessings*, of one of the strongest features of natures as individuals, and thus as societies, — we mean those growing out of the parental relation? And what should always be the first object of parental care, the *dependent* and *forming* mind; or the mind, though still forming, yet doing so under the protecting and modifying influence of a rational principle of its own?

Finally, let us not forget, that, so far as we do not provide for the wants of our children, there are enemies to their real good, that are ever on the alert to do so, but in their own way. Let us not forget, that the juvenile mind, like the juvenile body, is *constantly* in the process of formation; is *constantly* weaving into its structure, as nourishing food, whatever is at hand and congenial to its inclinations; is *constantly growing*, and as really so in the week-day school, among evil companions and surrounded by evil spheres, as in the Sunday school, and under the immediate influence of paternal care and affection. And, above all, let us not forget the divine end of our relation to children; that it is no mere temporal or conventional qualification; that it is not to make men of the world, however elevated may be our ends in regard to them as such; but that it is to aid in so forming their minds that they may become truly rational, and at length angels of heaven.

All of which is respectfully submitted,

E. A. Beaman, *for the Committee.*

No. 9. — *Report of the Committee of Ministers upon the Memorials on Baptism.*

At the last meeting of the Convention several memorials were offered, praying for the alteration of the 19th section of the Constitution. These memorials were referred to the Committee of Ministers, with the addition of Mr. Barrett.

That Committee had a meeting immediately after the adjournment of Convention, and made arrangements for preparing a report. Some months after this, Mr. Barrett withdrew himself from the Committee, in a letter addressed to the Chairman, and, at the same time, expressed an earnest desire that the Committee should go on, and prepare and present a report. The Committee have done so, and now offer the following.

The object of the memorialists may be seen from the following extract from their memorial: —

"We refer," they say, "to that portion of the 19th section which requires a candidate for license to preach, &c., under the authority of the General Convention, to have been previously baptized by a Minister of the New Jerusalem. We earnestly and respectfully ask the Convention to erase the words *by a Minister of the New Jerusalem.*"

Your Committee have paid much attention to this subject, and have collected and arranged a large mass of materials upon it; but they have concluded to present merely the following views for your consideration: —

In the "True Christian Religion" there is a chapter expressly on the subject of baptism; and in that chapter the uses of that ordinance are enumerated and described. Let us, therefore, look at those uses, and see if they say any thing upon the question before us.

Swedenborg specifies three uses, in the following words: —

I. "The first use of Baptism is, introduction into the Christian Church, and, at the same time, insertion among Christians in the spiritual world."

II. "The second use of Baptism is, that the Christian may know and acknowledge the Lord Jesus Christ, the Redeemer and Savior, and follow him."

III. "The third use of Baptism, which is the final use, is, that man may be regenerated."

These uses are mentioned in the order of means and ends. The first is a means of effecting the second, and the second is a means of effecting the third: that is, the first use of baptism is "introduction into the church;" the use of introduction into the church is, "that we may know and acknowledge the Lord Jesus Christ, the Redeemer and Savior, and follow him;" and the use of this is, "that we may be regenerated."

These uses the Lord assigns unto men to perform, that they may transmit his blessings from one generation to another. If any one knows, acknowledges, and follows the Lord Jesus Christ, he becomes a church in the least form; and, if many do this, they become a church in a larger form; and when they receive others into their connection, and aid them in coming into this knowledge, acknowledgment, and life, then they are performing the uses of a church. And Baptism is made to be the means of introduction, because it is a representative of the whole work that is to be done afterwards.

And that the uses which have been mentioned are the real uses of the ordinance, is manifest from the very words in which it is given; for it is recorded, that, after the resurrection, Jesus came unto the disciples, and said, "All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, unto the consummation of the age: Amen." He says that all power was given unto him in heaven and in earth, because his Humanity was then made completely divine. He tells them to go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, because these three names are the name of the whole Divinity; and because, after his Humanity was glorified, — after all power was given him in heaven and earth, — these three names were his name. And he finally assures them that he will be with them always, until the consummation of the age, because he is present in his divine Humanity with those who know and acknowledge him; and because he was to continue present with the church which he was then establishing, as long as they would continue with him by knowing and acknowledging him. Thus we see that the whole design of the ordinance is to bring men into the knowledge and acknowledgment of the Lord Jesus Christ; for in him is the Father, as the soul is in the body; and from him proceeds the Holy Spirit, as heat and light proceed from the sun. But what is it to know and acknowledge the Lord Jesus Christ?

In the "True Christian Religion" we are taught "that there is only one true faith, and that is in the Lord God and Savior Jesus Christ; and that it is with those who believe him to be the Son of God, the God of heaven and earth, and one with the Father." T. C. R. 379.

When he was in the world, and appeared as the Son of God, he taught men that he was their Savior; that he was unto them the source of spiritual life; that he was the Vine, — that they were branches; that, if they were separated from him, they would wither and die; that without him they could do nothing; and, consequently, that they should have faith in him. He did not expect them

to understand him fully; he could not then show them plainly of the Father; but it was necessary for their salvation that they should know and believe something: he therefore taught them plainly that he was the Son of God; he also showed them his Divine Love, his Divine Wisdom, and his Divine Power, so that they could manifestly perceive his Divinity; could perceive that he was God of God; and could then by degrees have their minds so opened up towards him that they could understand that he had all power in heaven and earth, and that he and the Father were one.

That the Lord plainly taught that he was the Son of God, is manifest from the following passage: Jesus said to him that had been blind, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

And that the belief that Jesus Christ is the Son of God is the foundation of the Christian church, is manifest from what the Lord said when Peter testified that he was the Christ, the Son of the living God: "Jesus answered and said unto him, Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church." By Peter and by the rock is meant the confession that was then made by Peter. That flesh and blood did not reveal it, denotes that the natural will and understanding do not enable any one to perceive that Jesus is the Son of God. That the Father revealed it, denotes that Peter was at that time in such a state as to receive the influence of the Father, and to be drawn by it unto the Son, — also to be enlightened by it, so as to perceive the Divinity in the Humanity; to perceive that the Humanity was the medium by which the Divinity was brought forth to view; or, in other words, that the Humanity was the Son of God.

On this rock he builds his church; for in all minds, where this perception and acknowledgment exist, he is present; in all such minds he can operate; from all such minds he can drive away the evil influences that come up from beneath; and into all such minds he can introduce the good influences that come down from above. The confession that he is the Son of God, is the rock upon which his kingdom is founded, and against which the gates of hell cannot prevail.

The Lord then says, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." These words were said to Peter, because he had made that confession; they were said to him as a representative of it, and of the church that is founded upon it. A church that is founded upon that confession, is interiorly united with heaven, and co-operates with it. The Lord is present in both, and both act from him. He is present in both for the same reason; and that is, because both know and acknowledge him. And hence it may be seen why it is that Swedenborg says, that, when there is introduction into the church, there is, at the same time, insertion in heaven; and why it is that heaven and the church unite in endeavoring to bring all, who are introduced into them, into the knowledge and acknowledgment of the Lord, and into a corresponding life.

But how is it that introduction into the church leads to this knowledge, acknowledgment, and life? We answer, That the church itself is in this knowledge, acknowledgment, and life; that the church is a church because it is in them; and that it performs the uses of a church by leading others into them. The church has the Scriptures; and her understanding is opened, so that she understands them correctly; and unto all who come under her care she teaches true doctrine concerning the Lord, and the way to him. It is in this manner that she leads others into a knowledge and acknowledgment of the Lord Jesus Christ, and into a life corresponding to his life.

And in this work heaven co-operates with the church, — angels with men; for we are taught that baptism is not only an introduction into the church, but an insertion among Christians in the spiritual world; that infants are introduced by this ordinance into the Christian heaven; that angels are assigned to them by

the Lord, to take care of them, and keep them in a state of receiving faith in the Lord. Thus, while the members of the church are teaching true doctrine concerning the Lord to those who have been baptized, the angels are insinuating into their minds an affection for that doctrine; and through the affection, when it is received, they throw the light of heaven upon it.

Thus does the first use of baptism lead to the second and third; thus do introduction into the church on earth, and insertion among Christians in the spiritual world, lead to a knowledge and acknowledgment of the Lord Jesus Christ, and to the life which he requires and communicates.

Having now these views of the uses of baptism, we are ready to answer the question as to what church Swedenborg refers to when he says that the first use of baptism is introduction into the church. We answer, that he refers to a church that leads those who come into it into a knowledge and acknowledgment of the Lord Jesus Christ; and inasmuch as the New Church performs this use, and no other church performs it, therefore he refers to the New Church.

Some, however, have entertained the idea that Swedenborg referred to all churches that call themselves Christian churches. We do not think it possible that this can be his meaning: first, because he teaches in this very chapter, as well as in all other parts of his works, that the old church, with all its branches, has come to an end; and he is here giving instruction to the New Church, which is to take the place of the old; it does not seem possible, therefore, that, when he is speaking of the uses of introduction into the church, he should refer to the old as well as the new. It seems impossible that he should mean to teach that introduction into the old church is attended by the same benefits as introduction into the new.

Secondly: It is still more manifest that this could not be his meaning, because the old church came to an end, for the very reason that it was not in the true knowledge and acknowledgment of the Lord Jesus Christ; and consequently it could not bring others into that knowledge and acknowledgment. It would be absurd, it would be insane, for him to recommend that we should go to a certain place for a thing, when he knew that the thing was not there. So it would be insane for him to send us to a thousand places for a certain thing, when he knew that it was in one of those places, and not in the nine hundred and ninety-nine, and when he could have used the proper words to designate the place, as well as any other words.

Thirdly: This cannot be his meaning, because he knew that the old church had come to an end. He had himself been the principal medium by which its falsities were exposed; he had seen and shown that they did not know and acknowledge the Lord, and that they did not introduce others into that knowledge and acknowledgment, — or, in other words, that they were not a church, and did not perform the uses of a church.

Fourthly: This cannot be his meaning, because he knew that a New Church was established; because he was the principal medium by which its doctrines were revealed; because he knew that this church was in the knowledge and acknowledgment of the Lord Jesus Christ, and that it would lead others into that knowledge and acknowledgment, — or, in other words, he knew that it was a church, and that it would perform the uses of a church.

And we, too, can bear witness as to what church a person must be introduced into that he may learn the true doctrine of the Lord; for we are acquainted with both the old and the new. Nearly all of us have come out of various denominations of the old; and, among all the things which we know, there is nothing that we know better than that we did not there learn the true doctrine of the Lord, but that we did learn it from the New Church. We know that we were brought out of the old into the new by receiving true doctrine. We know that many of us were excommunicated on this account, and that those who escaped this censure came from those parts of the old church where the leading doctrine is, that no doctrine is of any importance, — which is perhaps, of all doctrines, the worst.

Thus our own experience and observation testify, that, if the use of baptism

or introduction into the church is, that we may be brought up in the true knowledge and acknowledgment of the Lord Jesus Christ, then we must be introduced into the New Church, and not into the old; for in the former this use is effected, and not in the latter.

In conclusion, we therefore say, that we think the Convention ought not to comply with the wishes of the memorialists as to striking out the words, "by a minister of the New Jerusalem," which are in the nineteenth section of the Constitution; for we regard baptism into the New Church as the proper introduction into it.

And whereas, in that section of the Constitution, the Convention is making a rule merely with regard to entering the ministry, we think it was proper to speak of baptism into the New Church as one of the necessary qualifications; and, if it were making a rule with regard to entering the church, we think it should speak of baptism as the form of admission which the Lord has appointed.

Respectfully submitted,

THOMAS WORCESTER, *Chairman.*

No. 10. — *Report of the Committee on the Memorial of Rev. Mr. Wilks.*

BOSTON, June 29, 1855.

The Committee to whom was referred the request of Mr. Wilks, asking to be admitted a member of the Convention, and for investigation of the charges preferred by Mr. Barrett against him, have attended to the duty assigned them, and would respectfully report, —

That, from the evidence laid before them from Mr. Barrett, and the testimony produced by Mr. Wilks, the Committee are of the opinion that Mr. Barrett labored under a mistaken impression concerning the agency which Mr. Wilks had in the matter of his grievances, and that, under the influence of this impression, he erroneously charged Mr. Wilks with injuring his character as a man and minister of the church. The Committee are also unanimously in the opinion, that Mr. Wilks has satisfactorily established his innocence of the charges made by Mr. Barrett, and that he should sustain no loss of the confidence of his brethren, or of his character and standing as a minister of the New Church, on that account.

The Committee, in conclusion, would respectfully call attention to what appears to be a want of conformity to true order, on the part of the two brethren that have been involved in the difficulty in question, in not seeking to be guided by the divine law in settling the same between themselves at first; and it is believed that such a course would have prevented much that has transpired of an exceedingly unpleasant and painful character in the case.

All which is respectfully submitted,

OLIVER GERRISH,
ISAAC S. BRITTON,
A. E. SMALL,
} *Committee.*

No. 11. — *Report of the Committee on Moral and Religious Instruction, upon Mr. Paine's Works on the Tabernacle and Temple.*

The Committee on Moral and Religious Instruction, with regard to the drawings and descriptions of the tabernacle and temple made by Mr. T. O. Paine, and by him submitted to the Convention, would now report, that they have examined them, so far as their limited time would allow, with great interest and satisfaction. They find that at least very much time will be required to enable them to pronounce that the drawings are absolutely correct representations of their subjects; but the present impression of the Committee is, that they are

essentially correct, and therefore very valuable, not only to the New Church, but also to the whole religious world.

They therefore propose for the adoption of the Convention the following Resolutions. [See "Journal," Nos. 60, 61, and 62.]

No. 12. — *Report of a Sub-Committee of the Executive Committee on Revising the Translation of the Word.*

The Sub-Committee appointed to attend to the revision of the translation of the Scriptures beg leave to report, — That they have given considerable attention to, and have felt much interest in, the duty assigned them. Not being familiar with the Hebrew, we have confined our examination principally to the New Testament. We have carefully compared our version of the whole of the Gospels and the Revelation with the Greek.

As we are not linguists by profession, and have but little acquaintance with the Hebrew language, our field of investigation is, in some respects, limited. Whether, with the limited means we possess, results of any value have been attained, the Committee will judge.

One fact with which we have been impressed, while comparing our version of the New Testament with the Greek, is, that the translation from the original into English has been made, in general, with exceeding fidelity and accuracy. The delicate shades of meaning are generally most carefully preserved. We can say, that our confidence in the accuracy of our English translation is much strengthened by the examination we have given it.

In reporting to the Committee, we will, in the first place, allude to some of what may perhaps be termed the more important changes which have appeared to us desirable.

We propose, that, in the first verse of the sixth chapter of Matthew, the word "righteousness" be substituted for "alms." The authority for this reading is of the best, and what is called the "internal evidence" is very strong. Righteousness is a general term, and would include the alms, prayer, and fasting, which are spoken of in what immediately follows.

If our view of this passage is correct, it commences with the general idea that *all* religious acts must be done from a higher motive than to be seen of men, otherwise we have no reward of our heavenly Father. Then each of the three prominent religious acts — alms, prayer, and fasting — is specified, and the right and wrong manner of doing each of these, and its consequences, are stated.

We propose, that, in the 25th verse of this chapter, the words, "Be not anxious" be substituted for "Take no thought." We propose this, because the words, "Be not anxious," express the idea of the original truly, according to the meaning now attached to those words; while the phrase, "Take no thought," at least, seems liable to misconstruction. Doubtless, when the Scriptures were translated, the meaning attached to this phrase was the same as we attach to the proposed substitute.

In the fifteenth chapter, verse five, our version has it, "But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honor not his father or his mother, *he shall be free.*"

According to this rendering, the idea is not fully expressed in the words of the original, or by the translation of those words; and it is necessary to add, to complete the sense, the phrase, *he shall be free.* There appears to us to be a perfectly legitimate rendering of the passage, which in itself gives the sense complete, and with much more precision. The rendering is this: "But ye say, Let any one whatever say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me; and not honor his father or his mother."

With regard to the celebrated passage in the twentieth chapter, we are rather of the opinion, after considerable deliberation, and, at times, of doubt,

that the reading which has been received with favor in the New Church, and which has the sanction of Swedenborg's authority, is the correct one. It seems to us that the word *αλλα*, commonly rendered "but," has, like our own word *but*, sometimes the sense of "except." Thus we say, "All *but* one." And, in the passage under consideration (xx. 23), we may say, "is not mine to give, *but* to those for whom it is prepared by my Father;" in which case, by *but* we mean *except*, or *save*, as that particle is used in the Scriptures.

We have noticed two passages in which the word under consideration (*αλλα*) is translated *save*. One is in the eleventh verse of the nineteenth chapter of Matthew: "All cannot receive this saying, *save* they to whom it is given (*αλλ' οἰς δεδοται*). The other passage is in Mark ix. 8: "And suddenly, when they had looked round about, they saw no one any more, *save* Jesus only with themselves." (*αλλα τον Ιησουν μονον μεθ' ἑαυτων*). Now, that in this passage the word rendered *save* (*αλλα*) means *except* or *besides*, we have this, which appears to us conclusive proof; viz., in the corresponding or parallel passage in Matthew, it is not *αλλα τον Ιησουν μονον*, but *ει μη τον Ιησουν μονον;* and the unquestionable primary meaning of *ει μη* is *except, unless*. Thus it seems to us that the ground taken by some, that the word under consideration never has the sense of *except*, is untenable; and we conclude that it has that sense in the passage under consideration; as giving it the more common meaning would, in this case, involve the omission of something important to the communication of the idea.

The fourteenth verse of the twenty-fifth chapter of Matthew commences with "For;" after which are several words in Italics, indicating that they are supplied by the translator to complete the sense of the passage which follows.

The passage immediately preceding this relates to the ten virgins. It concludes with these words: "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

The paragraph introduced by "For," with the words in Italics, "*the kingdom of heaven is*," relates to the talents, to the servants to whom they were given, &c. And the next paragraph commences thus: "When the Son of man shall come in his glory," &c.

It seems to us, that what precedes and follows the paragraph, in relation to the servants and talents, makes it manifest that it is the Son of Man who is as a man travelling into a far country, &c. We would, therefore, propose that the fourteenth verse should be connected with the thirteenth, thus: "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh. For *he is* as a man travelling into a far country," &c.

The fifteenth verse of this chapter is as follows: "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." This is a correct translation. But the original, more literally or with more precision translated, would express more distinctly a most interesting doctrine of the New Church, — that every man is, at his creation, endowed with *peculiar* qualities, with the germ of a peculiar love and wisdom, and thus is fitted to a peculiar use. Instead of the reading, "to every man according to his several ability," we propose the reading, "to each one according to his peculiar faculty."

Many cases occur in which the words *ουρανων-οις*, &c., are translated "heaven" in the singular. We have, in these cases, substituted the plural.

The word "people" is often used for "multitudes." Thus Luke xii. 54: "And he said also to the people." Here the word *οχλος*, multitudes. There is another word (*λαος*) which denotes people; and it seems to us important to preserve in the translation the distinctions of the original as much as possible.

We have generally introduced the word "spirit" in the place of "ghost," particularly when the Holy Spirit is meant.

The Lord, in teaching humility, refers, in several instances, to the desire of occupying the chief or first place at feasts and in the synagogues. There is a word relating to feasts which appears to be used in a sense which is now nearly, if not entirely, obsolete. It is the word "room," and "rooms." We

read (Luke xiv. 8), "When thou art called by any one to a wedding, sit not down in the highest room." The word is πρωτοκλισιαν, which means what would correspond with us to the chief, the first, the most honorable seat at the table. The only difference is, that couches for reclining were used in those ancient times — instead of seats for sitting — at meals. The πρωτοκλισια is not the chief *room*, but the chief *couch*; thus the chief place at the table. Hence we propose to substitute the word *place* for *room*.

To give a general idea of the changes of a minor character which have occurred to us, we will mention those noted in the margin of the seventh chapter of Matthew.

4th verse. — Present reading: "Let me pull out the mote *out of* thine eye." Proposed reading: "Let me pull out the mote *from* thine eye." Same in fifth verse, twice.

9th. — Present reading: "Or what man is there of you, whom if his son ask bread, will he give," &c. Proposed: "Or what man is there of you, who, if his son ask bread of him, will give," &c.

11th. — Present reading: "how much more shall your Father which is in heaven!" Proposed: "how much more will your Father who is in the heavens!"

13th. — Present reading: "which go in thereat." Proposed: "who go in thereat."

15th. — Present reading: "Beware of false prophets, which come," &c. Proposed: "Beware of false prophets, who come," &c.

17th. — Present reading: "Every good tree bringeth forth good fruit." Proposed: "Every good tree bringeth forth goodly fruit."

18th. — Present reading: "Neither can a corrupt tree bring forth good fruit." Proposed: "Neither can a corrupt tree bring forth goodly fruit."

19th. — Present reading: "Every tree that bringeth not forth good fruit." Proposed: "Every tree that bringeth not forth goodly fruit."

21st. — Present reading: "kingdom of heaven," and "my Father which is in heaven." Proposed: "kingdom of the heavens," and "my Father who is in the heavens."

24th. — Present reading: "Therefore, whosoever heareth these sayings." Proposed: "Therefore, every one who heareth these sayings."

28th. — Present reading: "the *people* were astonished." Proposed: "the *multitudes* were astonished."

Same verse, present reading: "as *one* having authority." Proposed: "as having authority."

In regard to the further revision of the translation of the New Testament, though we have given the subject considerable attention, yet we have no doubt, that, by devoting more time to the subject, we might suggest many more changes which would be improvements of our version.

And we should not desire the publication of a revised edition of the Scriptures, or even of the New Testament, until the work of ourselves, and of other Sub-Committees which have been or may be appointed, has been thoroughly done, and subjected to the most careful examination of the whole Committee.

JOSEPH PETTEE,
JOHN H. WILKINS, } *Sub-Committee.*

REPORTS AND LETTERS OF MINISTERS.

Report of Rev. Mr. Seddon.

To the General Convention.

Since the last meeting of the Convention, I have resumed my former relationship to the Frankford Society; and, besides the performance of my various duties therein, I have baptized two children, married two couples, and attended eight

funerals; and have administered the Holy Supper to the Second Society of Philadelphia.

I have, under the authority of the Pennsylvania Association, given a license to Rev. A. O. Brickman, of Baltimore, and renewed the license of Samuel M. Warren, and also that of Prof. J. O. Colburn. An appropriation to assist Rev. Mr. Brickman in his labors has been made by the Association; and subscriptions for the same purpose have also been received from individuals residing in Philadelphia, in Shelbyville, Kentucky, and in Scottville, Warren County, New York.

The Association has held two stated meetings during the past year; and its next meeting is appointed to take place, in Upper Darby, on the last Thursday in August. Other information respecting the state of the church in this region will be given in the reports of the several Societies, — each of which retains its direct relationship to the Convention. Respectfully submitted,

JAMES SEDDON.

Letter of Rev. B. F. Barrett.

To the General Convention of the New Church in the United States.

Dear Brethren, — Being providentially prevented from attending your annual meeting, I take the liberty of inviting your attention to what seems to me the best and most feasible method, under present circumstances, of providing for the public religious instruction, on the sabbath, of the many small New Church societies and groups of receivers, scattered over our country, who have now no minister; and who are too small and feeble to support a minister, if ministers were plentier than they are.

From the list of "places containing societies and receivers," published with the last Journal of Convention, it appears that there were then fifty-three New Church societies in our country. Of this number, not more than five or six, I think, — about one-tenth of the whole, — have ever been able to afford a minister an adequate support, and some of these not till quite recently; and about two-thirds of these societies have no minister, and may not have for years to come. It will be a long time before we can reasonably expect that competent New Church ministers will be raised up to supply all these societies, or before the societies themselves will be in a condition to support ministers. Meantime, what is to be done? The receivers composing these small societies must either remain at home and forego entirely the privilege of social worship on the sabbath (a thing which very few wish to do); or they must attend worship where they are but little edified, and where they are often compelled to listen to teaching which is quite foreign from the truth (a thing which many *will not* do); or they must meet together, and hear a New Church sermon read by some one of their number appointed to that office by the society. This latter is undoubtedly the most common, as it is the most natural and profitable, course. But, in pursuing this course, societies often find it difficult to procure a supply of suitable sermons. Some seek a supply from ministers in adjacent or perhaps distant towns; but this involves the necessity of making manuscript copies of one's sermons (which is a work of no inconsiderable labor), or the liability of sometimes losing a manuscript on which considerable time and labor have been bestowed. Others read printed sermons from the "New Jerusalem Magazine;" but if, as often happens, they have not the back volumes, they will have the same sermon for four successive sabbaths; which is seldom pleasant or profitable. Some volumes of sermons, it is true, have been published; but it cannot be denied that these, or such as are accessible to receivers generally, are inadequate to the wants of those of whom I am speaking.

Now, it has occurred to me that some systematic effort should be made to supply the class of receivers referred to with sermons *of the very best kind* for the sabbath. It would not be much for the Convention to publish, say one volume every year, containing twenty-six sermons, which might be stereotyped, and sold at a very low price. This would supply societies with a new sermon for twenty-six successive sabbaths; and then they might profitably listen

to the same sermons for twenty-six sabbaths more, each one being repeated in the course of the year. The sermons should be selected or written with great care, and with especial reference to their practical utility, — their immediate and direct application to *life*. They should aim to unfold the spiritual sense of the Word with such clearness as to impress the hearer or reader at once with the certainty and the value of this sense, yet never so interiorly as to render the meaning obscure or doubtful to ordinary and sincere minds. They should not be technical, metaphysical, mystical, or merely speculative; but simple, direct, plain, and practical, — unfolding the duties and dangers, wants and weaknesses, difficulties and trials, peculiar to different ages, sexes, and conditions, and showing the manifest spiritual uses of the various events which befall us on our life's pilgrimage, and how they may all be made subservient in bringing us nearer to the Lord. And especially should they be imbued with a profoundly religious spirit, and be written as if the writers themselves really believed what they uttered, and were thoroughly in earnest.

It strikes me that it would be no very difficult task for the Convention, were it so disposed, to issue such a volume of sermons every year. The Committee having the subject in charge might solicit manuscript sermons from the different ministers upon subjects designated by them, giving the writers always to understand that none of an inferior or unpractical character would be published. And I believe such a volume would be found very useful to many others besides the feeble societies which have been referred to. It would afford spiritual nourishment on the sabbath to hundreds of isolated receivers, who often hunger for something of this sort; and I believe it would, if written in the right spirit, be found one of the most useful books to loan to persons whose religious feelings have been at all awakened, but who have hitherto known nothing of our doctrines.

I trust the Convention will excuse me for troubling them with these suggestions, to which they will no doubt give that degree of consideration which they deserve.

And, now that I am writing, permit me to add, for the information of those to whom it may be an item of interest, that, having published within the last year a new edition of my "Lectures," I shall be always ready and most happy to furnish to isolated receivers, of limited means, a few copies *gratis*, whenever they will order them, and may have an opportunity of putting them to a good use.

I will further add, that I am now engaged on a little work, to be entitled "Beauty for Ashes," which will be published about the 1st of September. The design of the work is, to exhibit, by copious quotations from standard theological writers and authoritative documents, the prevalent belief in the various branches of the Christian church prior to the Last Judgment, concerning the state after death of some who die in infancy, — the doctrine of infant damnation being then almost universally believed and taught. In exhibiting this, the necessity of a new revelation, upon this subject at least, becomes apparent to all minds in this New Age. And then, in striking contrast with the deformity of the Old, will be exhibited the beauty of the New Doctrine, which bears witness of itself that it came from heaven. The work will be small, not exceeding seventy or eighty pages 12mo probably; and I trust may be useful, especially to place in the hands of bereaved parents who have no knowledge of the Heavenly Doctrines. This will be followed by another popular treatise on "Heaven, *considered in its internal nature and in its external manifestations*," exhibiting in bold relief the immense *practical* value of the disclosures to the New Church, on this subject, — consisting of between three and four hundred pages 12mo. My object in mentioning these things here is, not to solicit aid — for I have no need of that — in bringing out these works, but simply to say, that I will engage to fill any orders for them which may be forwarded me within two months at a price far below the average of publishers' prices in the city of New York, — probably at about one-half; provided, however, that not less than thirty copies be sent to one address. My desire is, not

to make a profit from these works; but yet to make them, if possible, pay for themselves in time. And should I succeed in getting the Appletons to publish them, — which at present is not quite certain, — I shall nevertheless arrange to fill what orders I may receive at reduced prices, as above named.

If it would not be asking too much, I should like to have the last page and a half [manuscript] of this communication published with the Journal, as there possibly may be some, whom the Journal will reach, who would wish to avail themselves of the proposition here made, and a wider circulation to my little works be thereby secured.

Yours truly,

B. F. Barrett.

Brooklyn, June 22, 1855.

Report of Rev. Mr. Hibbard.

To the General Convention of the New Church in the United States.

In the month of October last, with the concurrence of the Executive Committee of the Illinois Association, I authorized Mr. Anthony Riker to exercise the powers and perform the duties of a licentiate, under the auspices of the Illinois Association, for the term of one year.

J. R. Hibbard,

Ordaining Minister and Superintendent of the Illinois Association.

Report of Rev. H. N. Strong.

Little Prairie Ronde, Mich., June 12, 1855.

To the General Convention of the New Jerusalem in the United States.

I have not made a report to the Convention for three years past. But some things published in the "New Jerusalem Magazine" have admonished me, that, though it may be inexpedient for me to attend the Convention, it may nevertheless be quite proper for me to send a brief report.

Last year I labored with some regularity in the north part of Berrien County, and made a few visits and preached a few times in adjoining counties. In October I removed to Yellow Head, Illinois. The way was soon open for preaching in that place. But for some time I have been travelling and preaching and lecturing, and selling books and distributing tracts. I have preached once in South Bend, and once in Laporte, Ind.; also given six public discourses in Berrien Village, and two in this place, besides several half-public discussions and lectures. I think there is increasing interest and encouragement. I think also there is ability, and I trust a willingness, to sustain me in the work.

My earnest prayers are for the church of the New Jerusalem,

H. N. Strong.

Letter of Rev. Mr. Field, of Jacksonville, Ill.

To the General Convention of the New Church.

Dear Brethren, — Though unable to be personally present with you on your returning anniversary, I feel a strong and unabated interest in the acts and efforts of your deliberative proceedings; indeed, I rely chiefly upon them for the preservation of the church in an organic form upon the earth, and consequently for the perpetuation and increase of the church itself; as it is very evident, that, in the same ratio that the form is dissolved, the substance escapes and is dissipated.

I am the more strongly drawn to this consideration now, as I presume the action of the Michigan Association, in reference to the case of the Rev. A. Silver, will be brought before you for final consideration, — in which, acknowledging as

I do the deep sincerity and earnest conviction of that body, or of those who framed the Report of its Acting Committee, in reply to the Committee of Ministers of the Convention, I nevertheless regard it as founded on principles diametrically opposed to all true and divine order.

Since last Convention, I have delivered about eighteen lectures in a small schoolhouse about a mile and a half from my residence, on the Doctrines of the New Church; but they have been thinly attended. I have also given away a number of books and tracts; but there is a strong and almost overpowering prejudice to contend against, and I cannot yet see very far into the thick darkness. I have also baptized one adult into the New Church.

That your session may be one of use and peace and mutual joy and good-will, having for its end the true and lasting good of the whole church, is the sincere and earnest prayer of yours ever in the New Jerusalem,

GEORGE FIELD.

JACKSONVILLE, ILLINOIS, June 1, 1855.

Report and Letter of Rev. S. H. Worcester.

BALTIMORE, June 20, 1855.

Since the last meeting of the General Convention, I have baptized *thirty-four* persons, ten of them adults. During the same period, I have officiated at nine funerals, and at one marriage.

As I made no report to the last Convention, it may be well to state, that, during the three years and a half of my ministerial service, I have officiated at one hundred and seventeen baptisms, at twenty-five funerals, and at nine marriages.

For nearly two years I have been obliged to labor throughout the week as a teacher of a school. It has been a source of deep regret that my time and strength have been so exhausted, by secular employment and domestic cares, that the appropriate duties of my office have been very imperfectly fulfilled. I have lived in the hope that the necessity for this divided life would be removed. The Lord alone knows whether this may be.

The First Society of the New Jerusalem in this city, to which I minister, now occupies the house of worship which was the first erected in our country for the worship of the New Church. Our meetings for worship are held regularly in the forenoon of the sabbath.

In the afternoon, our house of worship is occupied by the German receivers of the doctrines of the New Church: to them the Rev. Arthur O. Brickman ministers. He is a zealous laborer; and it is to be hoped that he will be enabled to labor constantly and judiciously in making known the truths of the church to his countrymen. He needs the aid of those who are able to help and sustain him.

In accordance with a resolution passed by the society to which I minister, and in compliance with an application received from the Washington Society, which is in connection with the Convention, I visit Washington four times in the year, to officiate in the administration of the sacraments, and to lead in the public worship. I have also visited Washington several times to lead in meetings that have been held for the study of the doctrines of the church, and for social purposes. As the Washington Society will report to the Convention, it will not be necessary to say more than that the meetings have been pleasant, and apparently useful.

During the last three months, meetings for worship have been held at a private house in the north-western section of our city. These meetings have been attended by several who have lately withdrawn from the First Society, and by some others. The Rev. N. C. Burnham, of Philadelphia, has already visited them three times; and I am informed that his labors have been very acceptable.

Let me here express the hope that the Convention will persevere in its measures for the revision of the translation of the Sacred Scriptures. Would it not be well to appoint a Committee to revise the translation of the Gospels as made

by Mr. Clowes; and to translate the Apocalypse anew, with the aid of Swedenborg's version? At a very early day we might have a better translation of the New Testament, if this course can be pursued. This would prove a great acquisition, and would encourage us to proceed with the Old Testament, one book at a time. In making these suggestions, however, I by no means offer them as a substitute for any part of the course already proposed to the Convention in the Report of its Committee.

The establishment of the "New Jerusalem Messenger" seems to me a judicious and useful step. I have confidence that it will prove such a periodical as we need.

In closing this communication, I may be permitted to express deep thankfulness for the many blessings which have been dispensed to the church through the General Convention. As I grow older, I daily see more and more reason to be thankful for what the Convention has been enabled to do, and for what it is now doing. There was a time when I felt some disposition to find fault with it for what seemed its imperfections; now I would gladly join with it in every good work.

SAMUEL H. WORCESTER.

Letter of Rev. Sabin Hough.

To the General Convention. PHILADELPHIA, June 26, 1855.

Dear Brethren, — I had hoped for the pleasure of being with you during your annual meeting which commences to-morrow; but the pressure of other cares and engagements leaves no reasonable expectation of my being able to come.

In regard to my ministerial duties, I have not done much since the last meeting which requires any special report. I continued to devote the most of my services to the Second Society until February last. My official acts in connection with that society have doubtless been mentioned in its reports, and need not therefore be repeated. Since February, my whole time has been given to the First Society, with which I am now connected as minister; with the exception, however, that I have been devoting a considerable part of my efforts in endeavoring to disseminate a knowledge of the doctrines through the medium of the press. My labors in that respect are in some measure known to the members of the Convention, and do not require any specific reference.

Hoping that all your counsels, deliberations, and actions may be so guided and directed that they may advance the welfare of the New Jerusalem,

I am, very affectionately, your brother,

SABIN HOUGH.

Missionary Report of Rev. J. P. Stuart.

Rev. THOMAS WORCESTER, President of the General Convention.

My dear Sir, — It seems to be proper that I should make a succinct report of my last year's work as a minister belonging to the Convention.

During the year now ending, I continued my missionary labor in Ohio, and in parts adjacent; having delivered in this period about one hundred and fifty discourses, baptized twenty-five individuals, administered the Holy Supper seven times, solemnized three marriages, and officiated at two funerals.

I have continued to ask permanent subscriptions to our missionary fund in the various places visited.

This fund consists in subscriptions, varying from two dollars a year to sixty dollars, made payable quarterly, or otherwise if agreed upon, for missionary purposes; and to be paid until the subscriber gives notice of his wish to discontinue the same. The subscriptions are made in a Missionary Book; and they are payable to trustees of the fund residing in the society or vicinity of the subscribers in each principal locality, which trustees are appointed by the

people themselves. The aggregate now subscribed is something over sixteen hundred dollars; or, what is the same, about four hundred dollars a quarter.

As yet, we have made no fixed arrangement with any minister or missionary for the permanent occupancy of any part of the ground gone over. Rev. J. H. Williams, of St. Clairsville, Ohio, has occupied part of the field, and seems to have been remarkably efficient and useful. He has been constantly in the field since last fall, and is now operating in the eastern part of Ohio and the western parts of Pennsylvania and Virginia. But he has not yet determined what particular field he will occupy. Rev. J. H. Miller, of Selma, Ohio, has preached statedly once a quarter, for the year past, to the people of Lebanon and Warren County, and his labors have been acceptable and useful; but, being still occupied in his school, he has not devoted his whole time to the ministry. I have sincerely hoped that he would find such a sphere of use in the ministry that he would be induced to devote himself exclusively to the work; but hitherto such has not been the case. He is now, however, on a missionary tour through Canada West, where he will at least spend the vacation of his school.

We need at least two missionaries in Ohio, and in the adjacent parts of other States; and this number would be well supported there. During the next year, and perhaps even in a few months, the men that are now partially in this field will define their position, or it will become known what ground they will occupy; and then we shall know whether the present demand there for missionary labor will be supplied.

My own time will henceforth be devoted only in part to this general field of use. I shall in all probability be drawn more and more to the particular locality of Urbana, and to the societies and places of the church near it.

We find that the New Church is beginning to be wide-spread and deep-rooted in Ohio; and we doubt not but that double the amount of missionary and ministerial service would meet with a fuller support, in all respects, than the amount already bestowed.

At present we have, in that vast region which I have called Ohio and the borders of other States adjacent (a field nearly as large as New England), but four ministers of the New Church, and one licentiate; viz., Rev. Chauncey Giles, of Cincinnati; Rev. J. H. Williams, of St. Clairsville; Rev. J. H. Miller, of Selma, Clarke County; Rev. J. P. Stuart, of Urbana; and Mr. J. M. Hibbard, of Athens.

There are [several] societies in the places included in this field of labor.

The society at Cincinnati has about one hundred and fifty members, with a large and well-conducted Sunday school. Rev. Chauncey Giles is the minister of the society; and he has now preached there acceptably for about a year and a half. This society has the most thoroughly complete Public Library of the New Church works in the United States, which is under the charge of an association of gentlemen in Cincinnati, who have devoted much time and money to the uses of the library. S. S. Carpenter, Esq., is the librarian.

The oldest New Church society in the State of Ohio is the one in Lebanon; it was constituted in the year 1812, and was then under the ministerial charge of Rev. Thomas Newport, the contemporary of Rev. Messrs. Hill, Hargrove, Hurdus, and others of like age. The society at Lebanon now has about twenty members, and has the regular service of a missionary once a quarter, and the quarterly administration of the sacraments.

The society of Dayton, which was quite efficient, and numbered about twenty members, some years ago, is now reduced to some five or six by the removal of its members to other parts. This society has no stated meetings, but only the occasional service of a missionary.

The society at Chillicothe is also much smaller than it was several years ago; and this for the reason that several of its members have been removed to the spiritual world, and others have migrated farther to the West. The society has a neat and commodious temple in Chillicothe, and numbers about

twenty members, several of whom live out of the town of Chillicothe. The society has engaged the services of a missionary statedly, to make them quarterly visits, preach the Word, deliver lectures, and administer the sacraments.

The society at Urbana numbers about fifty members, and has a large and efficient Sunday school. They keep up regular meetings for worship every Sunday, and have the quarterly administration of the sacraments. They desire at an early day to engross the entire service of a minister. The large number of youth who are at the university, and who resort to the New Church meetings, gives the society an unusually active and interesting appearance.

The society at Rockport has about eighteen or twenty members. They also have a neat and commodious temple, and maintain regularly the worship of the Lord on the sabbath. They have engaged the services of a missionary once a quarter; and, when they have no minister, they conduct the worship by a leader.

There is a society at St. Clairsville, called, I believe, the Belmont Society, and including the membership of Belmont County. Rev. J. H. Williams resides at this place, and the society has stated meetings for worship. They number forty or fifty, the greater part of whom reside out of the town of St. Clairsville. The particulars of their localities, and places and times of worship, I am not able to state. There are societies in Pittsburgh, Pa., Wheeling, Va., Meigs County, Ohio, Monroe County, Muskingum County, of which also I am unable to speak in detail. At Pittsburgh and Wheeling they have regular worship every sabbath, conducted by a leader, when they have no missionary among them.

There are also in Ohio numerous places where there are receivers, and where there are as yet no societies. I might mention Glendale, Hamilton, Springfield, Columbus, Tiffin, Toledo, Seville, Wooster, Norwalk, and Sandusky City.

All of which is respectfully submitted,

J. P. Stuart.

Urbana, June 20, 1855.

Report of Mr. T. O. Paine.

To the General Convention. Winslow, Me., June 24, 1855.

From the last meeting till September 17, I preached in Bangor; since then in Winslow; also six sermons in North Vassalborough, in our Union House; four in Waterville, in Appleton Hall; one sermon in the lower neighborhood, Winslow, Union House; one in Bath; two in Gardiner.

T. O. Paine.

REPORTS OF ASSOCIATIONS AND SOCIETIES.

Report of the Illinois Association.

The Illinois Association consists of *four* societies, and *one hundred and eight* isolated receivers.

1. The Canton Society consists of *twenty-seven* members, about half of whom reside at, and in the immediate vicinity of, Canton; the others at other places more or less distant. The society owns a small temple, in which they meet for worship regularly upon the sabbath. Rev. James Melrose officiates the most of the time as their minister. They have also a small sabbath school.

2. The Peoria Society consists of *twenty-five* members. Rev. Thomas Storry

is their pastor. They have also a pleasant and interesting sabbath school. The society, and the congregation meeting for worship with them, having so much increased as to find their former temple too small for their accommodation, have, during the past year, erected a larger, more commodious, and more beautiful one, at a cost of about $4,500, which was dedicated to the uses of the holy worship of the Lord during the session of our late annual meeting.

3. The Chicago Society numbers *fifty-eight* members. Rev. J. R. Hibbard is their pastor. They have also a sabbath school, of about *thirty-five* pupils, under the care of a superintendent and two male and three female teachers; and also a doctrinal class, instructed by the pastor.

4. The Springfield Society has little more than a nominal existence, and has had no regular worship for more than a year.

The *isolated members* of the Association live in various places in the State where no society is instituted. In several places, three, four, or five families reside; in other places, one. In several places they have regular worship upon the sabbath conducted by a leader. In Ottawa, Mr. A. Riker, a licentiate, resides, and officiates for the receivers in that place.

The efforts of the Association in the missionary cause are still continued. Missionaries have been employed about eight months' time during the past year; and although many of the contributors to "the Missionary, Book, and Tract Fund" are in arrears in the payment of their monthly dues, there are still a few hundred dollars in the treasury for present and future use.

At the late meeting of the Association, the following report was received from a Committee to which the subject had been referred: —

"The Committee to whom was referred the subject of establishing book depositories by and under the control of the Association, having, as individuals, had the same more or less under consideration for some time past, do consider it very desirable that some measure be adopted by the General Church whereby a general supply of the writings of the church shall be provided, and rendered accessible to all who desire them; especially by which our ministers, missionaries, and colporteurs may be supplied with them for sale and judicious gratuitous distribution, without inordinate pecuniary sacrifice or expense to themselves. The Committee are of the opinion that this end can be most efficiently performed by the establishment by the General Convention of a central depository and publishing-house in the city of New York, with branch offices or depositories in the several Associations and larger cities, where they may appear to be demanded by the wants of the church. We are glad to see the commencement of this important use by the recent action of the Executive Committee of the General Convention, and trust it may be continued, and fully accomplished. And, with a view to the ultimate realization of an end so important in its bearing upon the co-operative action and consequent efficiency of the church as the Committee consider the full establishment of such general system of depositories with a central publishing-office in New York to be, they recommend the adoption by the Association of the following resolutions: —

"1. *Resolved*, That this Association regards with a high degree of satisfaction the recent efforts of the General Convention to establish a central office for the publication of the writings of the church, as well as of a weekly organ of the Convention, in the city of New York.

"2. *Resolved*, That the Executive Committee of the Association be requested and authorized to endeavor to procure the establishment of a branch depository of the General Convention's General Book Concern in the city of Chicago; the Association becoming responsible to the General Convention for the amount of books procured for such depository; and, if not able to effect the establishment of such branch depository, that they be empowered to establish a depository in the name and behalf of the Association."

The report was accepted, and the resolutions appended thereto unanimously adopted.

The Association contributes fifty dollars to the uses of the Convention.

J. R. Hibbard, *Sup. and Cor. Sec. of Illinois Asso.*

Report of the Maine Association.

This Association is composed of four societies, and has in connection with it about one hundred scattered receivers, residing in some thirty different cities and towns in the State. The condition and statistics of the four societies of Bangor, Gardiner, Bath, and Portland, are contained in the several reports of those respective societies, which are herewith submitted. During the past year, the Association has been somewhat occupied in considering the uses of the church, and in devising means for bringing the isolated receivers in the State, and in the adjacent parts of New Hampshire, into a closer union with the main body of the church. Only a little has been done in that direction as yet; but a beginning has been made, and with such prospects that there is ground for hope that good will be done. A colporteur, acting under the immediate supervision of a Committee of the Association, is now being employed to visit every place in the State where there are known to be receivers or readers, to supply them with the books of the church, confer with them, and gather information in regard to their wants and the wants of their neighborhood. The Association has it in contemplation to follow up these efforts with such other missionary and ministerial labors as the information gained shall suggest to be proper, and the circumstances of the case will allow it to perform. We regret that the progress of the work is not sufficiently advanced for us to communicate more definitely or fully upon its results or advantages.

Bangor Society.

This is the fifth year of our existence as a church organization. Our number of members is *fourteen*, — six males and eight females, — but one more than it was at our institution. The privilege of the Holy Supper was afforded us by the meeting of the Maine Association in our city last August. With this exception, the table of our Lord has been spread with us but once for three years. The ordinance of baptism was administered, by Rev. Samuel F. Dike, to an infant son of one of our members during the Association. Mr. Timothy O. Paine preached for us a few sabbaths after the General Convention last year. The number of adult receivers in this city has been considered about fifty,— which is probably an over-estimate; the attendance on public worship is from twenty to thirty, and about the same number of children. Our sabbath school has been continued through the year: the attendance is reduced to about twenty-five. As regards the general progress of the New Church in this community, the prospect is not so encouraging as it was six years ago. It has been well said, "No society of the church has ever grown or flourished to any considerable extent, or can be expected to grow and flourish, without its minister." The remark finds a ready application in our case. The same writer observes, "There can be no church without the ordinances."

The settlement in this place of a minister of true New Church character, talent, and life, would soon double our worshipping congregation, give vitality to the church and sabbath school, cause our doctrines to be known and respected, and our books to be sought for and read. We have introduced the new "Book of Worship," and believe the change will prove permanently satisfactory. Of the music, it is with pleasure we can speak. It is of a character well adapted to the church, to the expression of the language of the Word, and to the elevation of the affections in worship. We have a library of about eighty volumes of New Church works, embracing most of the theological writings of Swedenborg, free to the public. Our sabbath school has a library of three hundred and fifty books. A general assortment of New Church books is now kept for sale in one of our book-stores.

Permit us to congratulate our brethren on the bright and encouraging prospects and hopes of the New Church with which they will assemble on this occasion. Every year adds new testimony to the great value and use of the Convention, and multiplies its responsibilities. Its deliberations and acts are

now looked for, and inquired into, with deep interest, and have a controlling influence with the minor bodies of the church. May its proceedings be guarded and guided by the Divine Love and Wisdom, and eminently tend to promote the descent of the Lord's New Church on earth!

This society contributes five dollars to the funds of the Convention.

Gardiner Society.

No alteration during the past year in the number of members of this society. The Rev. Mr. Barrett has preached for them during this period six sabbaths, and baptized two children. Rev. Mr. Dike has preached two sabbaths, and administered the Sacrament of the Holy Supper on each occasion, and also administered the ordinance of baptism to one adult, and subsequently attended the funeral of the same person. Mr. T. O. Paine has also preached for them one sabbath.

Their sabbath school is continued as usual. This society is now engaged in erecting a house of worship capable of holding from two hundred and seventy-five to three hundred persons, which will be completed about the 1st of September. This house is located in a very central and conspicuous situation on the public square.

This society contributes twenty dollars for the uses of the Convention.

Bath Society.

The present number of this society is *fifty-six*. One has been added the past year, and one has been removed to the spiritual world. The pastor has baptized *fourteen* persons; four of whom reside in St. John's, one in Bangor, and one, Mr. Rufus M. Gay, has since departed to the spiritual world: the remaining eight are members of our own congregation. He has also married four couples, and is often called upon to attend funerals, both within and without the limits of our own congregation.

The number who attend public worship on the sabbath has considerably increased the past year. In good weather, the house is tolerably well filled. The usual number is probably about two hundred, quite a number of whom are strangers; though often we have as many as two hundred and fifty.

The sabbath school has also increased. The usual number in attendance, in good weather, is from *sixty to seventy*. Last sabbath there were sixty present; the Sabbath before there were sixty-five: the number varies, but ranges from sixty upwards. Still, not all our children attend the sabbath school. We presume it is not made sufficiently interesting to lead all to attend. There seems to us to be a lack of books of instruction and worship adapted to the wants of the children of sabbath schools. Would it not be well for the Convention to take measures to provide some more suitable books for children and young people? A good catechism seems to be much needed by our small children. The one now used is in many respects good; but we think improvement might be made by some one who would give attention to the subject. At present, all the classes in our school learn their lessons in some part of the Sacred Scripture.

In the last communication made by this society to the General Convention, we touched upon the importance of *system* and *uniformity* in providing for the Church, in her smaller or larger forms of association, the necessary pecuniary means for the fulfilment of those uses which are incumbent upon her in her collective capacity. Since that time, we have been happy to observe, in different quarters, evidence of increasing attention being given to the same subject, especially in the Chicago Society, not only to acknowledge definite principles of order, but with unanimity to attempt the reduction of those principles to practice.

We heartily congratulate the Convention, that in any quarter we find examples of an effort among receivers to rise from the chaotic, inequitable, and inefficient condition in which the financial affairs of the church have hitherto been permitted prevailingly to remain.

If this subject, as will not be denied, has strong claims on the consideration and practice of individuals in their collective capacity, we see no reason why it should not be made a matter of inquiry, discussion, and definite, but deliberate, action in the Convention; and a committee for considering and reporting definitely upon it, or a standing committee on matters of finance to have it specially in charge, be at once appointed.

Portland Society.

The general state of affairs among us remains much the same that it was at the time of our last communication, a year ago; but some external changes have in the mean time occurred. *Ten* persons have united with the society during the year, and one of our members has been removed to the spiritual world. The society now numbers *sixty-two*. Two of our members — Dr. Charles R. Coffin and his wife — have recently removed from us to the city of Manchester, England, to take up their residence, and took certificates of membership, with recommendations to societies of the New Church abroad. But, as they have as yet not joined any society there, we retain their names on our book, and have reported them as belonging to our society.

There have been *eight* baptisms in the congregation,—*five* of infants, and *three* of adult persons.

The sabbath school connected with the society continues to show a steady increase of numbers, and contains at present about *sixty* scholars. Four marriages have been solemnized by the pastor of the society during the year.

Our public worship, and the quarterly administration of the Lord's Supper, have been regularly maintained throughout the year, under the care of our settled pastor.

The society sends *ten* dollars for uses of Convention.

Report of the Massachusetts Association.

The Massachusetts Association embraces eleven societies. The names of these societies; the names of their pastors, ministers, or leaders; their number of members or communicants, male and female; the usual attendance at the celebrations of the Holy Supper; the number of admissions, and the number of baptisms; the number of members who have died during the past year, and the number of pupils in their sabbath schools, — are presented in the following table: —

Names of the Societies.	Pastors, Ministers, or Leaders.	No. of Members.			Number at Holy Supper.	Admissions.	Deaths.	Baptisms.	Pupils in Sunday Schools.
		Male.	Fem.	Total.					
Boston	Thomas Worcester	157	296	453	260	18	3	38	90
Bridgewater . .	Thos. P. Rodman	24	44	68	50	0	2	10	0
Abington . . .	Joseph Pettee . .	0	0	53	30	5	0	5	30
North Bridgewater	Warren Goddard .	32	28	60	40	3	0	12	40
East Bridgewater .	Eleazer Smith . .	12	24	36	40	0	0	17	30
Yarmouth . . .	John P. Perry .	0	0	16	16	0	0	0	17
Lowell	*B. S. Hale* . . .	0	0	7	0	0	1	0	0
Foxboro' & Mansf.	*Warren Bird* . .	7	8	15	17	1	0	2	0
Pawtucket . . .	*James Lord* . .	12	15	27	0	0	0	0	35
West Bridgewater	*Nahum Leonard* .	8	6	14	0	0	0	0	0
Fall River . . .	*John Westall* . .	5	4	9	12	9	0	0	0
				758					

Public worship is regular and constant in all these societies, on the forenoon of every sabbath, except the society in West Bridgewater. In the first four, it

is conducted by the pastors; in the next two, by ministers; and in the last five, by lay-readers, who generally read the manuscript sermons of Rev. Mr. Worcester, or some other minister. Nearly all the societies hold another meeting, either in the afternoon or evening of the sabbath, for more particular instruction in the doctrines of the church. Some of the societies have a doctrinal class, consisting chiefly of young persons. The Rev. Mr. Worcester, of Boston, preaches only every other sabbath,— Rev. Mr. Pettee, of Abington, preaching the alternate Sabbath; on which days, the worship at Abington is conducted by a layman.

Five of these societies have churches, or houses of worship. The house in West Bridgewater will seat about one hundred persons; those in Bridgewater, East Bridgewater, and Pawtucket, from two hundred and fifty to three hundred; and the house in Boston, one thousand. The churches in East Bridgewater and Pawtucket were built during the past year; and the society in Abington expect to build the present season. The North Bridgewater Society built a church in 1836, which seats about two hundred and fifty. Their accommodation has been growing more and more inadequate for the last ten years; and they have lately sold the house, with the prospect of soon erecting one much larger. They now worship in a large public hall.

Most of the larger societies have adopted the new "Book of Worship," and use the Responsive Services. In Boston, they use one or more Selections responsively at the opening of their worship, which they find eminently useful and satisfactory.

This Association holds two regular meetings every year, on the Thursday next succeeding the first sabbath in April and October. The April meeting is always held in Boston; the October meeting, in the other larger societies in rotation. In addition to these meetings, the Association has, for several years past, held a picnic annually, early in August, under the direction of a committee appointed for that purpose. These gatherings generally amount to five or six hundred, and are found very satisfactory and useful. At the last meeting of the Association, the subject of the distinction between ecclesiastical and civil uses was brought up, and elicited a good deal of attention and interest; and it was referred to a committee, to report in October next. A strong interest was awakened at the last meeting in the various external uses and duties of the Association; and steps were taken which will probably soon result in active missionary operations, and in the distribution of books and tracts. The sum of $111 was contributed at that meeting for missionary purposes.

Besides the eleven societies belonging to the Association, there is a regularly instituted society in the city of Springfield, in the western part of the State, which holds regular meetings for worship. There is also a small society in Middleborough which does the same.

Many of the members of the Boston Society reside in the neighboring towns, and many of them are in the constant habit of attending the worship of the society in Boston. But the railroads generally do not run a Sunday train; and the members in several towns have become too numerous to be able to find sufficient accommodation by means of omnibuses.

In Brookline, four miles from Boston, there are eleven families, one or both of the heads of which are members of the church; and twelve more in which there are full receivers, or persons much interested in the doctrines. These persons have had regular worship in Brookline for three years, conducted by Rev. T. B. Hayward. These meetings are attended by an average of about eighty persons. They have a sabbath school of twenty to twenty-five pupils, taught by members of the church. A doctrinal class has also been in operation among them for a year and a half, conducted by Mr. Hayward, and held on sabbath afternoon. It is attended by from six to twelve persons, mostly young; though some are much advanced in life. On sabbath evening they always meet at the house of some one of the worshippers, for private worship, and for the reading and explanation of the doctrines of the New Church. During the three years of his residence at Brookline, Mr. Hayward has baptized twenty-one persons,

attended eight funerals, and officiated at two weddings, most of them in other towns. The members of the church residing in Brookline attend the celebration of the Holy Supper in Boston regularly every quarter.

In Newtonville, eight miles from Boston, there are several families containing members of the Boston Society. These have been in the habit of having meetings for some years in a private house; but not long since removed to a public hall, where their attendance has increased to fifty or sixty persons. The services are conducted by a layman. Meetings for worship are also held in Salem, Waltham, Reading, Lancaster, and Dedham; in most of which places, but not in all, are one or more members of the church. In some of these places, these meetings have elicited a good deal of interest in persons who previously had no knowledge of the New Church; and these persons make a majority of the attendance.

There are many other towns in Massachusetts in which there are one or more receivers; and, in several, the doctrines of the church are known to have awakened quite a lively interest of late. They are much read, in the eastern portions of the State, both by clergy and laity; and are not only attracting, but fixing, the attention of many of the strongest minds. To say that they were never before regarded with so much respect, would be saying little. They are regarded with more than respect,— with more than interest. They are looked at with an earnestness by many of the ablest minds, which seems to say that there is a feeling, almost an internal conviction, that they are the thing to which they must yet come. The manifest changes also in the religious world, in this region, are highly worthy of note. The rock-built fortresses upon which both Orthodoxy and Unitarianism have so long been intrenched, have been shaken to their foundations. The former have softened, nay, yielded, several of the sterner points of their doctrines; and, among the latter, many of the younger portion of the clergy are openly inclining to the recognition of the Divinity of the Lord. These are encouraging indications. They show, that, if those who still adhere to the forms of the past Christian church are not yet susceptible of a sufficient degree of spiritual affection for truth to receive the doctrines of the New Church, they are still able to receive enough of rational light to enable them to see that their own doctrines can no longer be held and preached as they have been heretofore.

This Association, and especially the Boston Society, and also the Convention, have met with a great loss in being deprived of the talents, the services, the faithful devotedness, and the untiring watchfulness, which they have so many years experienced in the life of Mr. Caleb Reed. His removal to the spiritual world has created a vacancy which all most forcibly feel, but most of all those who had so long lived within the constant sphere of his usefulness. It is not for us here to speak his eulogy: that is rehearsed over and over again in every heart. But we cannot come up here to our annual assembly, where we have so long and so often been cheered by his countenance and helped onward by his labors, without recognizing that Providence which bids us go on in our duties without his aid. For all that the New Church now is in this country, and especially for all the influence of its doctrines in this region, as portrayed in the preceding paragraph, under the Lord's providence, we are most eminently indebted to his labors and his care.

The Lord's providence has also seen fit to deprive the Boston Society, and the church at large, of the further earthly services of another highly esteemed and valuable member, by the removal of Mr. Charles Bolles to the spiritual world. Modest and unobtrusive, the General Church has known little of him, except that it has seen his name on the imprint of the "New Jerusalem Magazine," as one of its printers, almost from its commencement. Mr. Bolles was a man whose whole heart was in the church, and who was a highly judicious, efficient, faithful, but noiseless, laborer for its good. The "Dictionary of Correspondences" was compiled by him, abridged and much improved from Nicholson's larger work. Most of the volumes of the "Arcana," published in Boston, after the fourth, were got out by his agency, and some of them at his own expense. In point of skill, taste, and accuracy in his art, he had very few equals, and perhaps no superiors.

Report of the Michigan and Northern Indiana Association.

To the General Convention of the New Church.

At the last meeting of the Michigan and Northern Indiana Association, the Rev. J. R. Hibbard, upon invitation, read an Address or Circular from the Executive Committee of the General Convention, relative to the purchase by that body of the stereotype plates of the writings of Swedenborg held by private individuals in this country, and to the project of establishing a weekly newspaper in New York, as a New Church family paper, and organ of the General Convention. A prospectus of such paper was read to the meeting; and, after considerable conversation upon these subjects, it was "*Resolved*, That the Association has heard with pleasure of the proposed establishment of a New Church paper, to be located in the city of New York, and hopes the enterprise may be carried into successful operation."

The following resolution was also adopted: "*Resolved*, That, the Urbana University being the first New Church institution of the kind which has been attempted, its success is an object of deep interest to the church, and one for which this Association is desirous to co-operate in every feasible way."

The following preamble and resolution were also adopted: "Whereas we have learned that the Executive Committee of the General Convention propose to purchase the stereotype plates which Messrs. Carter and Clapp have on hand of the theological works of Swedenborg; therefore, —

"*Resolved*, That we highly approve of the same, and recommend to the members of the Association to contribute to the fund necessary for that object."

Report of the Second Society of Philadelphia.

The society has held regular meetings on sabbath mornings during the year; and, through the winter season, lectures were delivered on sabbath evenings. The ordinance of the Lord's Supper has been administered three times; twice by Rev. Sabin Hough, and once by Rev. James Seddon. Four children have been baptized; and one new member received, namely, Mrs. Margaret Silver. The sabbath school has about the same number of teachers and pupils as mentioned in the last report. Three members have passed into the spiritual world; namely, Mr. Robertus Graham, Mrs. Sarah Ann Warren, and Mrs. Elizabeth Thurston. Miss Maria Bird may also be numbered among our departed friends. She was a member of the original society; and although she did not unite with it when re-organized, she continued to meet with us until "our Father" called her home. You have already been informed through other sources of the departure to the spiritual world of Mr. T. S. Manning. His apparent absence must be felt by all who knew him. He was a faithful and tried servant of the Lord's New Church in the city of Philadelphia. Peace be with our departed friends! Whilst we drop the tear of sympathy over their mortal remains, we look not for the living among the dead: they have risen, and been received by the angels.

Rev. Sabin Hough's ministerial connection with the society ceased on the 1st of March. Since then, he has been officiating for the first society, in their new temple, at the corner of Brandywine and Broad Streets. He is also publishing, in connection with Mr. George Hinckley, a New Church periodical, entitled "The New Church Herald." It is really a beautiful sheet, and, in our opinion, calculated to be extensively useful.

We are sorry to say that circumstances prevent our being represented in the Convention this season; for indeed, brethren, the heart of the society is with you. We know no east, no west, no north, no south, externally considered; but we are, sincerely, advocates of the General Convention.

It is the wish of the society that the Convention meet in Philadelphia next season.

Respectfully,

J. R. Shankland,
Chairman of Church Committee.

Report of the Society of Frankford.

This society numbers *fifty-one* members, three of whom have been re-united with it during the past year. Two of our oldest members — viz., Mr. Robert Glenn and Mr. John Fryer — have been removed to the spiritual world. Twenty-four members have withdrawn. Twenty-two of the number separated from us in November last, and have commenced the erection of a new place of worship; and the other two have since permitted their membership to close.

The disturbed state of the society, which existed previously, has terminated; and the public worship is now held regularly, and is conducted by its former pastor. The whole number in attendance ranges from fifty to seventy-five persons.

Two marriages have been solemnized, and three children have been baptized; and the Holy Supper has been regularly administered to about twenty-five communicants.

The sabbath school is conducted on the plan formerly pursued, and numbers about sixty scholars, under the care of three male and six female teachers. Instruction in the science of music has been re-commenced, with the advantage of a new and efficient assistant, — Mr. Thos. B. Worrell.

John W. Lever, *Secretary.*

Communication of the Third Society in Philadelphia.

To the General Convention.

Since the last meeting of the General Convention, a division of the Frankford Society has taken place, which has led to the formation of another religious body, under the name of the "Third New Jerusalem Society of Philadelphia." The members of this society would assure their brethren of the General Convention that this step has not been taken without the exercise of all the thought and consideration which they have found themselves able to bring upon it. One end, and but one, they have endeavored to keep constantly and steadily in view; and that is, the advancement of the Lord's kingdom in their own hearts and understandings, and in the minds of others; and, however imperfectly the circumstances which led to this step may be known to our brethren of the General Convention, we feel that we have not acted from personal feeling in this matter, but that a higher wisdom than our own has guided us in our enterprise.

On retiring from the Frankford Society, we immediately took steps to support, uninterruptedly, the public teachings of the heavenly doctrines, and the social worship which they enjoin. To this end, we formed ourselves into an association for these purposes, procured the use of a hall eligibly situated, and engaged the Rev. Mr. De Charms to preach six months. But his health failing, and a more efficient form of acting being found necessary, we formed on the 4th of March last a society, according to the following covenant and creed:

Covenant.

The undersigned do hereby, in the presence of the Lord and his angels, enter upon a solemn covenant with each other, to use our best, most earnest endeavor to live according to the doctrines of the church, called in the Revelation "the New Jerusalem," a summary of which doctrines is contained in the Articles of Faith herein following, and our own belief in which we do hereby publicly declare; and for our mutual aid, Christian counsel, and support, as well as the full, orderly, and effective performance of the uses flowing down from the Lord's new heaven into his church on earth, do hereby associate ourselves into a society of this church, mutually covenanting and agreeing to support the public worship and other uses of the same, with our presence, aid, counsel, and worldly substance; to be governed in our intercourse with each other by the laws of charity, contained in the Lord's most Holy Word, and set forth in the theological writings of his servant, Emanuel Swedenborg; and in all respects, by the divine aid and blessing, to perform the part of faithful and orderly members of a religious society.

THE CREED, OR ARTICLES OF FAITH.

[Precisely the same as found in the "True Christian Religion."]

The above was then signed by seventeen of those who retired from the Frankford Society.

We then proceeded to choose, as officers of the society, a Church Committee, Secretary, and Treasurer. We also formally adopted, agreeably to the recommendation of the General Convention, as rules of discipline or laws of charity, in case of difficulty, what is taught by the Lord in Matt. v. 23, 24, and in xviii. 15–17. We have purchased a lot of ground, centrally and beautifully situated, one hundred feet in front and one hundred and twenty-five in the rear, on which we are now engaged in erecting a house of worship; the corner-stone of which was laid, on the 30th of May last, with appropriate ceremonies. The edifice is to be forty-five feet in length and thirty feet in breadth, with a basement for a schoolroom, &c. As the church will be entered by a porch, or vestibule, the auditory will occupy the entire length and breadth of the building. We hope to see the edifice completed — so far, at least, that the basement may be ready for use — before the 1st of August. The Rev. Mr. Burnham is at present preaching for the society. In case of the absence of a minister, it is our custom to have worship conducted, and a sermon read, by a member of the society. Sabbath-evening meetings for instruction in the doctrines of the church are regularly sustained at our private dwellings in rotation. We have a sabbath school, consisting of about sixty pupils, about fifty of whom are in regular attendance. The school is divided into eight classes, and is under the care of a superintendent and eight teachers, — four male, and four female. The usual number of persons in attendance at our worship is about sixty.

H. N. GUERNSEY, *Secretary.*

Report of the Darby Society.

Dear Brethren, — We again, with pleasure, embrace this orderly opportunity of communicating to you the condition of our society-affairs. The Rev. David Powell has continued to be our minister since we last reported, but has not been able for several months past to discharge the duties of his ministerial office, on account of his declining health; and his place has had to be supplied by a lay reader. Nevertheless, the house is mostly pretty well filled, — the congregation consisting of at least one-half of those not in membership with us. And it is the source of no little gratification to us, to see that our visiting friends evince quite an interest in the doctrines we promulgate.

We have had *six* baptisms within the year, — five adults, and one child, — and *two* marriages: no deaths.

Through the winter we had social meetings once a week, which were the means of much pleasant edification, and were felt to increase the "unity of spirit" among us. The exercises of the meetings consisted chiefly in reading some of the original writings for the church, and the elucidation, by the older and further advanced, of such passages as were but obscurely understood by the younger and more novitiate members.

We also kept up a sabbath school from about the middle of last fall to the latter part of winter, which was well attended by the greater part of the younger members. It was discontinued on account of the ill health of our esteemed pastor, who conducted it.

We transmit ten dollars for the use of the Convention.

LEWIS WATKINS, } *Committee on*
STACY JONES, } *Report.*

Report of the Washington Society.

WASHINGTON, D.C., June 4, 1855.

Rev. THOMAS WORCESTER, President of the General Convention of the New Church in the United States.

Dear Sir, —The "New Jerusalem Church of the city of Washington" would report, that there have been no changes in its memberships during the past year. We have had the services of Rev. S. H. Worcester to preach for us, and administer the Lord's Supper quarterly, since the institution of our society. He has also conducted our social meetings during the latter part of the winter and spring, explaining the internal sense of the fourth chapter of John in a manner suited to the comprehension of those who have not been readers of New Church writings, and occasionally giving us a lecture. These meetings have been usually well attended (considering they have been held in private houses) by persons not acquainted with the New Church doctrines; and some have by their means been favorably impressed with the truth of the New Church views of the Sacred Scriptures. It was thought best to discontinue these meetings in May; but we hope to re-commence them early in the fall.

We send six dollars for the general uses of the Convention, and seven dollars for the purpose of purchasing the plates of Swedenborg's works from Messrs. Carter & Clapp for the use of the Convention.

Very respectfully, A. G. PENDLETON, *Leader.*

Report of the Society in Urbana, Ohio.

URBANA, OHIO, June 21, 1855.

To the General Convention of the New Church in the United States.

At a meeting of the Urbana Society of the New Church, held April 14, 1855, the following was unanimously agreed to: —

"*Resolved*, That the Secretary prepare a report of the society, to be forwarded to the General Convention, to be convened in Boston in June; and that he be authorized, at the same time, to take the required steps for procuring the admission of the society into the General Convention."

At a subsequent meeting, held June 16, the Rev. J. P. Stuart was appointed a delegate to represent the society in the Convention.

You will, therefore, receive Mr. Stuart as our delegate, with full authority to act for and in the name of the society, in its admission to your body.

The society was organized December 28, 1851; though meetings of a few receivers had been occasionally held for religious and social purposes for nearly a year previous. The organization was fully accomplished by the acceptance of a charter of incorporation which had been granted by the Legislature of Ohio; by the adoption of the declaration of charity and faith, as contained in the three great essential doctrines of the New Jerusalem; and by the appointing of the necessary officers to carry out the purposes of the organization.

The original number of members who signed our articles was fifteen; since then, thirty-six others have been received as members. Three have been removed to the spiritual world. Of those now connected with the society, thirty-eight are residents of Urbana; the others reside in the neighboring towns.

The Rev. J. P. Stuart, being a member of the society, acts as our minister, when not engaged in his duties as missionary at large in the State of Ohio: at other times the public service is conducted by a leader. Regular public service has been kept up, with very few interruptions, since our organization. The present place of meeting is in the University buildings.

The Sunday school, under the control of the society, numbers over sixty pupils: it has six teachers, besides the superintendent.

The revised "Book of Worship" has been introduced into use by the society, and we like it very much. After attempting a number of various forms for a

morning-service, for which the book provides the materials, we finally adopted a form which seems to secure, in an eminent degree, the ends of public worship; and this form we have now used for six or seven months.

1. We begin, first, by opening the Word, and reading one of the introductory passages on the third or fourth page; at which the people rise.

2. We then proceed with one of the Responsive Prayers on the eighteenth or nineteenth page, all standing.

3. Still standing, we chant the Ninth Selection, when the service commencing on the eighteenth page has been used, the minister reading the first four lines; or, if the service commencing on the nineteenth page has been used, we chant, in like manner, the One Hundred and Ninety-eighth Selection. These selections, respectively, our people have marked as an appropriate continuation of the two Responsive Prayers; and, consequently, they are sung without the interruption attendant upon giving out the number and reading the selection, as is common in other instances.

4. At the conclusion of the chant, we come to the prayer, with no further introduction than the words, "Oh, come, let us worship!" &c.

5. After the prayer, comes the first lesson from the Old Testament; and, at the conclusion of it, the Doxology on the twenty-third page. As the minister says his part of this, the people rise, and unite in speaking or chanting the responses.

6. The people still standing, the minister proceeds with one of the services which follow the Doxology in the book; that is, the Commandments, the Ten Blessings, or the New Jerusalem, — the people speaking or chanting the responses, generally the latter.

7. The lesson from the New Testament.

8. A chant or hymn.

9. The sermon.

10. Selection or anthem, followed by the benediction.

The society contributes *ten* dollars for the uses of the Convention.

By order of the society,

M. G. Williams, *Secretary.*

COMMUNICATIONS TO THE CONVENTION.

Communication from the American Swedenborg Printing and Publishing Society.

Brooklyn, June 21, 1855.

To the General Convention of the New Church in the United States.

Dear Brethren, — In behalf of the American Swedenborg Printing and Publishing Society, and at the request of its Board of Managers, I herewith send you one hundred copies of the last Annual Report of said society, containing also the addresses delivered at its annual meeting in May.

From the reports of our Secretary and Treasurer, you will best learn the condition of our society, and what progress it has made, during the past year, towards the accomplishment of its great enterprise.

Several persons have expressed the desire, that the work of stereotyping the entire theological writings of our illumined author, which the Printing Society has undertaken, might be pushed forward to its consummation by the year 1857, — that being just one hundred years from the time of the last judgment. The Board of Managers feel the same desire, and beg to assure their friends and the church at large, that, if they fail to accomplish this, it will not be for lack of earnest effort on their part, but for lack of the requisite amount of means. If our subscription-list can be somewhat extended, as we hope and trust it may be,

and all subscribers will be prompt in their remittances, we make no doubt but the oft-expressed hope of some of our friends will be realized.

The disposition of the copies of the Report herewith transmitted is left, of course, entirely to the discretion of the Convention. But I will venture to express the hope that your body will distribute them in the manner best calculated to subserve the interests and extend the benefits of the Printing Society. If we solicit additional subscriptions to our funds, it is not for ourselves, but for the cause, that we solicit them. Knowing that the church in all parts of our country is constantly receiving, and will long continue to receive, great benefit from the labors of our society, we feel no delicacy in urging our brethren everywhere to come up and lend us a helping hand. At the same time, we expect and wish every individual to act with reference to this as with reference to all other subjects — in perfect freedom, and according to his own sense of duty.

Praying that the Lord may be with you, and direct all your deliberations to wise and profitable issues, I remain, on behalf of the A. S. P. & P. Society,

Yours faithfully,

B. F. Barrett, *Corresponding Secretary.*

Letter of Charles H. Austin, Esq., of Tallahassee, Florida.

To the General Convention of the New Church.

Gentlemen, — In 1850, Mr. E. H. Swinney (now of Albany, Ga.) came here, and brought with him some of the works of Swedenborg, and some collateral works of the New Church. It happened to be my fortune to be associated with Mr. Swinney for about two years; and at the expiration of that time I resigned my membership in the Old Church (Episcopal), and became a receiver of New Church doctrines and teachings. (See correspondence with Bishop Rutledge in the New Church Repository, of August, 1854.) Since that time I have continued to keep a small supply of New Church works for loan and distribution, and subscribe to four New Church periodicals and papers, which I am enabled to distribute also. But I think this is not sufficient to do all that might be done here. This is an interesting point; and I think many more would read, if the books were put in their way. There are now within my limited acquaintance several who are reading and are interested; and I think, if a small selection of the books were sent here, they could be distributed to great advantage, and many sold. I have tried one book-store owner, Mr. McDougall, to get him to bring on a few of the books; but he is a strict Scotch Presbyterian, and has, so far, refused. He will, however, admit them on his boards, and sell them; and a guaranty will be given that all books not sold shall be returned. I am persuaded in my own mind that much good will or may be accomplished by this effort, and it will not require much to carry it out. I will give what little ability I may have, to get the attention of intelligent minds drawn to the subject, and get the books distributed. I would carry out the suggestion myself, if I had the necessary means. Very respectfully,

C. H. Austin.

Tallahassee, May 14, 1855.

ADDRESSES.

Address from the General Convention to the English Conference, 1854.

To the General Conference of the New Church in England.

Dear Brethren, — We think that the custom which has prevailed with little or no interruption for quite a number of years, of making annual communications, which are the medium of expressing your sympathy with us, and of expressing our sympathy with you, is one calculated to be highly useful. Though there

are in some respects differences between us, though your forms may differ in some respects from ours, and though the outward uses which you are performing may not be the same in all respects as those which we are performing; yet the grounds of agreement and sympathy between us are ample. And as to those things in which there are outward differences between us, we do not feel disposed to say or to think that you are wrong and we are right; and we presume that you do not feel disposed to say or to think that we are wrong and you are right. On the contrary, we are disposed to think that you can judge better what is useful in your circumstances, what will tend to favour the descent and promote the development of the New Church, than we can; and we are disposed to confide in your judgment. We presume that you are actuated by the same spirit in relation to us.

But there are a thousand things in which there is no appearance of difference between us.

To us both, the Lord Jesus Christ is the only God of heaven and earth. Him we both worship, and to him we both look and pray. To us both, the power and glory of the spiritual sense of the Scriptures are manifested through the cloud of the letter.

To us both, the great evils to be overcome are the love of self and the love of the world. To us both, the combats and the weapons by which those evils are to be overcome, are the same; and to us both, the great goods to be secured are love to the Lord and love to the neighbor.

It is also our common end to co-operate with the Lord in the establishment of the New Church on the earth; to co-operate with him in causing the heavenly loves, concerning which in his mercy he has instructed us, to become the *acting* loves in our own hearts and in those of others.

We hope, dear brethren, that, feeble as our co-operation is, there is yet something of it; and that the New Jerusalem, with somewhat of its true spirit, is becoming established within the limits of our Convention. We trust that there is some acknowledgment of the Lord Jesus Christ, and that there is some effective reception of the genuine truth of the Scriptures. We trust that some successful combat against the love of self and the world is carried on, and that some victories over those loves are obtained. We trust that the proper loves of the New Church are, in a degree, finding a home among us; that there is some love of the Lord and the neighbor, and some love of performing uses.

Brethren, we doubt not that the same is true in relation to you. Let us, then, while we feel humbled for our deficiencies, be encouraged to seek and expect more decided progress in future.

Since the above was written, your communication, from the pen of our esteemed brother, the Rev. Mr. Shaw, has been received, and read to the Convention. You will learn of the pleasant reception which it had from the resolution adopted in response to it.

On behalf of the General Convention of the New Church in the United States, and with much respect and affection, yours sincerely,

JOSEPH PETTEE.

ABINGTON, MASS., June 22, 1854.

Approved in Convention, Portland, June 23, 1854.

T. B. HAYWARD, *Secretary of the Thirty-sixth Convention.*

Address from the General Conference, England.

To the General Convention of the New Church in the United States of America.

Beloved Brethren, — According to a resolution of our General Conference, held at Salford in August, 1854, it becomes my pleasing duty to reciprocate the truly Christian greetings and sentiments contained in your Address, written by our brother Pettee.

Our annual interchanges, in the mutual expression of affectionate sympathy and encouragement, cannot fail, we think, to bring us nearer to each other as to proximity of state; although, locally, we remain far distantly separated.

With respect to the differences of opinion that may exist between us, as adverted to by Brother Pettee, we apprehend they are only such as may be compared to the differences in the color of our eyes; which, you will doubtless admit, ought not, in the least, to divide our hearts. It is quite necessary that all of us should have eyes, and make use of them in judging of outward objects; but to make the color of the eye a subject of contention and division, would tend to diminish, and perhaps destroy, the uses of that valuable organ. It is no less necessary that we should all have *mental* eyes, and make use of them in judging of the outward objects — the externals — of the church; but to make the *spiritual* color of our mental eyes — the varieties of our ideas and opinions — the subject of contention and disunion, would, in like manner, tend to diminish, and possibly destroy, the uses of a still more precious organism. Our merciful Lord says, "Judge not according to the appearance." Yet who can claim exemption from this common failing? And do we not feel the humiliating fact, that, in our erroneous judgment and our ignorance of what is best for the church, we often virtually say of persons and things, "Surely the Lord's anointed is before him," when, nevertheless, the Lord's judgment is, "I have refused him"? And we have the injunction, "Look not on his countenance, nor on the height of his stature." We have also the assurance that the "Lord seeth not as man seeth; for man looketh on the appearance, but the Lord looketh on the heart." How needful is it, then, that the church may become a true image of the Lord, to look, not on the "countenance," the appearance, nor the "high stature," but on the "heart" of all men and all things! for every thing has its heart as well as its appearance.

In the infancy of the New Church, as in that of the primitive Christian church, there appears great danger of those alienating states of mind which actuated the first disciples when they "saw one casting out devils in the Lord's name." But they "forbade him," because, as they said, "he followeth not us."

We speak of these things, however, according to our experience on this side the water; and hence we deeply feel the necessity of a stronger and more abounding evidence of the presence and power of the Lord's new celestial command, — "that ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another." We can therefore truly say, in your own words, "Let us, then, while we feel humbled for our deficiencies, be encouraged to seek and expect more decided progress in future."

On behalf of the General Conference, and with affectionate regards to all our transatlantic brethren,

Yours faithfully,

D. Howarth,
President of the Forty-seventh Conference.

Salford, 17 May, 1855.

[THE ATTENDANCE AT THIS CONVENTION, 1855.

Though the attendance is always much larger at Boston than elsewhere, it was much fuller this year than ever before. The number of strangers lodged at the houses of members, and other persons connected with the Boston Society, was more than 250. The number that dined at the collation in the basement of the church was, on the first day, nearly 400; on the second, nearly 500; and, on all the four days, nearly 1,500: a considerable majority of whom were from abroad. They were daily coming and going; and the whole number of strangers present was from 300 to 350. T. B. H.]

CONSTITUTION

OF THE

GENERAL CONVENTION OF THE NEW CHURCH

IN THE

UNITED STATES OF AMERICA.

Sect. 1. — The General Convention of the New Church in the United States of America shall hold its sessions annually, or otherwise, at such times and places as shall be determined by a vote of the members thereof, or by its Executive Committee. Said Convention shall be composed of Associations, Societies, other collective bodies of the Church, and isolated receivers, which shall be represented in its meetings in the following manner: —

Every Association, Society, or other collective body of the Church shall be represented by its ministers and delegates, and shall be entitled to two delegates and its ministers; and every such body numbering fifty members shall be entitled to three delegates, and one additional delegate for every additional fifty members; but where a Society is represented in an Association or other collective body of the Church which sends delegates to this Convention, such Society shall not be entitled to any other representatives in the Convention. But every Association or other collective body of the Church shall be entitled to as many delegates as the Societies composing it are entitled to, and to such representation for its isolated members as it would be entitled to if no Societies belonged thereto. Ministers and isolated receivers, who are so situated that they cannot be members of, or conveniently act with, a Society, Association, or other collective body, are invited to attend the Convention, and may be admitted members thereof by vote of the Convention; but no such minister or isolated receiver shall be a member of the Convention unless he acknowledge the three essentials of the Church as laid down in No. 259 of Emanuel Swedenborg's "Treatise on the Divine Providence," and assent to the Constitution of the Convention. At all meetings of the Convention, the representative or representatives of any Association, Society, or other collective body of the Church, shall be entitled to cast the whole vote to which its ministers and delegates might be entitled if it were fully represented in the Convention.

Sect. 2. — All associated bodies of the Church, which are not now connected with this Convention or authorized to be represented therein, may be admitted members thereof, upon application, by vote of the Convention.

Sect. 3. — The officers of this Convention shall be a President, a Vice-President, a Secretary, and a Treasurer, together with the following Standing Committees; viz., a Committee of Ministers; an Executive Committee, to consist of fifteen persons, of which the President, Vice-President, Secretary, and Treasurer of the Convention shall be *ex-officiis* members; a Committee of Foreign Correspondence; and a Committee on the Journal; who shall hold their offices until the next regular meeting of the Convention subsequent to their election, and until others shall be chosen in their places.

Sect. 4. — The President of the Convention shall preside at the meetings of Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by the President.

Sect. 5. — The Secretary shall keep and preserve a record of the doings of the Convention in a book suitable for that purpose, in which he shall record the entire proceedings of the Convention, including all motions, whether decided in the affirmative or negative; and this record shall be signed by himself and the President at the end of every session. He shall preserve all important documents coming before the Convention, and all other documents at least until the next regular meeting of the Convention, together with fifty complete sets of the printed Journals for the use of the Convention.

Sect. 6. — It shall be the duty of the Secretary to attend at the opening of each session of the Convention, and to bring with him the Book of Records, the Journals of the Convention, and such papers as may be in his possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit his account for travelling expenses, and to pay the same.

Sect. 7. — The Treasurer of the Convention shall receive all general contributions and donations to the funds of the Convention; specific contributions for aiding the distribution of the writings of Swedenborg, for supporting missions, and for educating candidates for the ministry, or other church purposes; and hold the same, subject to the control of the Convention or its Executive Committee.

Sect. 8. — The President, Secretary, Treasurer, and other members of the Executive Committee shall be elected by ballot at a regular meeting of the Convention; but vacancies may be filled by the Executive Committee.

Sect. 9. — The Executive Committee shall have a general superintendence of the affairs of the Convention in the interim of its meetings; and it shall be their duty to take all such measures as they may deem orderly and necessary, not inconsistent with the provisions of this Constitution, to disseminate the Doctrines of the New Church, and promote its general good. They may appoint messengers from the Convention to any other associated body of the Church; may authorize the payment of money from the treasury, upon the order of the President, countersigned by the Secretary, or of the President or Secretary, countersigned by any other member of the Executive Committee; and said Committee shall be the Finance Committee of the Convention.

Sect. 10. — Meetings of the Executive Committee may be called by the President, Secretary, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and, at all meetings of said Committee, five shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Committee, unless a majority of the members thereof assent thereto; and no portion of the principal of the Turner Fund shall be appropriated by the Committee, nor shall any appropriation be made by said Committee at any time beyond the amount in the treasury available for the purposes of the appropriation.

Sect. 11. — The Committee of Ministers shall be charged with all matters pertaining to the office and duty of ministers, except so far as the same is otherwise provided for in this Constitution, or shall be ordered by the Convention.

Sect. 12. — It shall be the duty of the Committee of Foreign Correspondence to establish and maintain a correspondence with public bodies and individuals of the New Church in other countries; to receive and answer communications from receivers of the doctrines, who may address them from abroad, on matters relating to the Church; to attend to such matters as may from time to time be referred to them by the Convention; to extend the hand of charity, in the way of counsel, aid, and protection, to any properly recommended receivers who may present themselves from abroad; and to give suitable introductions to receivers going abroad. They shall also take measures for causing their existence as a permanent board, and their personal addresses, to be made known to the members of the New Church in foreign countries.

Sect. 13. — The Committee on the Journal, of which the Secretary of Convention shall be the chairman, shall consist of three persons. It shall be their duty to procure the publication of the Journal entire as recorded, unless otherwise

ordered by the Convention; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary. For the expense of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

Sect. 14. — All officers and Standing Committees shall report in writing to the Convention at each session; and the Committee of Ministers and the Executive Committee shall report all their doings to the Convention.

Sect. 15. — All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention or provided in the Constitution.

Sect. 16. — The rules and regulations which obtain in deliberative assemblies generally are adopted by the Convention until otherwise ordered.

Sect. 17. — The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

Sect. 18. — The Constitution shall be reprinted with each Journal.

Sect. 19. — Receivers of the Heavenly Doctrines of the New Jerusalem, who have been baptized by a minister of the New Jerusalem and are preparing for the ministry, may be licensed by an Ordaining Minister, for a term not exceeding one year at a time, to lead in public worship, to read the Word, to say the prayers, to preach the Doctrines of the Church, and to officiate at funerals.

Sect. 20. — Pastors or Missionaries may be ordained by an Ordaining Minister. Their office and duty, in addition to those of a licentiate, shall be, to administer the ordinance of baptism, to officiate at weddings, to administer the Holy Supper, to watch over the members, instruct and lead them in the way of life, and to perform such other duties pertaining to their office as may be required of them.

Sect. 21. — Ordaining Ministers shall possess, in addition to the powers of Pastors or Missionaries, the authority to grant licenses and ordain Ministers.

Sect. 22. — The authority of all Ministers and Licentiates, under this Constitution, is conferred upon them as officers of the Convention; and no person shall be licensed or ordained within the bounds of any Association, or other general body of the Church in connection with this Convention, without the approbation of the authority of such Association or general body; nor shall any person be constituted an Ordaining Minister without the recommendation of the Committee of Ministers, and the approbation of the Convention, or its Executive Committee, if the Convention be not in session.

Sect. 23. — Persons without the bounds of an Association, or other general body of the Church in connection with this Convention, may be licensed or ordained upon the recommendation of the Committee of Ministers, and the concurrence of the Executive Committee.

Sect. 24. — A candidate for the office of Pastor or Missionary must be a good and orderly member of some regularly instituted Society of the New Church, and shall bring a certificate of this fact from the Society to which he belongs. He must desire and intend to devote himself to the duties of the ministry, and shall present a written declaration of that desire and intention to the Ordaining Minister. He must have been previously licensed, and must have officiated under a license for a period not less than one year; and he must be invited by some regularly instituted Society of the New Church to become its Pastor, or be recommended by the authority of some Association or other general body of the Church, or by the Committee of Ministers and Executive Committee of the Convention.

Sect. 25. — A candidate for the office of Ordaining Minister must be a Pastor of some regularly instituted Society of the New Church, and he must be willing to perform the duties of an Ordaining Minister.

Sect. 26. — Whenever any licensed or ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the Church, or when his life shall evidently be not con-

formable to the Divine Commandments, he may be suspended from the exercise of his functions, as such Licentiate or Minister, by the authority of the Association, or other general body of the Church, within whose bounds he may be laboring or residing, until the next meeting of the Convention: but he shall have the right of appeal to the General Convention; and the Executive Committee of the Convention, with the concurrence of the Committee of Ministers, may remove such suspension until his case shall be acted upon by the General Convention. The Executive Committee of the Convention may, for like cause, suspend any Licentiate or Minister not within the bounds of an Association or other general body of the Church in connection with this Convention. And whenever, in the opinion of the Chairman of the Committee of Ministers of this Convention, or the Presiding Minister, Superintendent, or President of an Association or other general body of the Church, the circumstances of the case require that the Licentiate or Minister should suspend his functions before there is time or opportunity to lay the case before such Executive Committee, or the authority of the Association or other general body of the Church, such Chairman, Presiding Minister, Superintendent, or President, shall notify such Licentiate or Minister not to further exercise the authority of Licentiate or Minister, as the case may be, until the matter can be brought before the tribunal herein authorized to suspend. The Convention may for like cause suspend any Licentiate or Minister.

STANDING ORDERS AND RECOMMENDATIONS.

Duties and Powers of the President.

He shall present an Annual Report or Message, setting forth the condition and wants of the Convention; and shall deliver an address before it, on some day of each session, upon some of its more important interests.

He shall annually address the English Conference, or appoint some person to do so in his stead.

Duties of the Secretary.

He shall, under the direction of the President, distribute to the Ministers, Societies, and Associations belonging to this Convention, the Minutes of the English Conference, and other documents sent to this Convention for distribution, as soon as received.

Recommendations to Ministers.

To report to the Convention at each session, if they do not attend the same, stating where they are employed, and for what portion of the time.

To keep a record of the names, ages, residence, &c., of all persons baptized by them.

Recommendations to Societies in connection with this Convention, but not connected with an Association.

To establish a Sabbath School, and to give it watchful care, in which the truths of the Church shall be distinctly taught.

To adopt, as rules of discipline or laws of charity, what is taught by the Lord in Matt. v. 23, 24, and xviii. 15–17.

To establish free libraries of the theological works of Swedenborg, for loan to all who are interested.

Orders relating to the Convention.

That the Sacrament of the Lord's Supper be administered on the sabbath included in the session of the Convention.

That all communications addressed to this Convention, during the interim between its sessions, be sent to the President or Secretary.

All addresses ordered by the Convention to go forth in its name shall first be submitted to the Convention for adoption.

OFFICERS AND STANDING COMMITTEES FOR 1855-6.

PRESIDENT . . .	REV. THOMAS WORCESTER . .	*Boston, Mass.*
VICE-PRESIDENT . .	REV. J. R. HIBBARD	*Chicago, Ill.*
SECRETARY . . .	REV. T. B. HAYWARD	*Brookline, Mass.*
TREASURER . . .	HON. JOHN H. WILKINS . . .	*Boston, Mass.*

Committee of Ministers.

Rev. Thomas Worcester, *President of Convention*, and Rev. Maskell M. Carll, Rev. James Seddon, Rev. Samuel F. Dike, Rev. J. R. Hibbard, and Rev. Abiel Silver.

Executive Committee.

The President, Vice-President, Secretary, and Treasurer; and Messrs. Sampson Reed, of Boston, Mass.; Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me.; Jabez Fox, of Detroit, Mich.; and Hon. John B. Niles, of Laporte, Ind.; J. Young Scammon, of Chicago, and Issac S. Britton, of Springfield, Ill.; Dr. A. E. Small, of Philadelphia; Dr. John Fonerden, of Baltimore; Robert L. Smith, of Brooklyn, N.Y.; and Rev. J. P. Stuart, of Urbana, O.

Committee of Foreign Correspondence.

Prof. Theophilus Parsons, of Cambridge, Mass., *Chairman;* William Roberts, of Philadelphia, Penn.; J. Young Scammon, of Chicago, Ill.; Zina Hyde, of Bath, Me.; Dr. John Fonerden, of Baltimore, Md.; Dr. Nathaniel C. Towle, of Washington, D.C.; and Joseph Andrews, of Waltham, Mass.

Committee of Moral and Religious Instruction.

Rev. Warren Goddard, Rev. Joseph Pettee, Rev. William B. Hayden, Rev. T. B. Hayward, and Messrs. Sampson Reed, Theophilus Parsons, and Isaac S. Britton.

Committee on the Journal.

Rev. T. B. Hayward, *Secretary*, and Mr. Sampson Reed.

MINISTERS AND LICENTIATES BELONGING TO THE GENERAL CONVENTION.

Ordaining Ministers.†

Maskell M. Carll, *Riverhead, N.Y.*	ordained	Dec. 31, 1816.
Thomas Worcester, *Boston, Mass.*	„	Aug. 17, 1828.
James Seddon, *Frankford, Penn.*	„	June 17, 1838.
Samuel F. Dike, *Bath, Me.*	„	Oct. 10, 1841.
*Benjamin F. Barrett, *Brooklyn, N.Y.*	„	Nov. 14, 1841.
John Randolph Hibbard, *Chicago, Ill.*	„	May 29, 1842.

Pastors and Missionaries.

*Isaac C. Worrell, *Frankford, Penn.*	ordained	Dec., 1823.
Eleazer Smith, *East Bridgewater, Mass.*	„	June 4, 1826.
Joseph Pettee, *Abington, Mass.*	„	July 25, 1838.
Warren Goddard, *North Bridgewater, Mass.*	„	Sept. 19, 1839.
*Adonis Howard, *Medford, Mass.*	„	Oct. 17, 1841.
Horatio N. Strong, *Yellow Head, Ill.*	„	Aug. 25, 1842.
*Richard Hooper, *Granville, Kent Co., Mich.*	„	Aug. 28, 1842.
*George Field, *Jacksonville, Ill.*	„	May 28, 1842.
Thomas Peckham Rodman, *Bridgewater, Mass.*	„	May 6, 1847.
Sabin Hough, *Philadelphia, Penn.*	„	May 26, 1847.
James P. Stuart, *Urbana, O.*	„	July 14, 1847.
Thomas Wilks, *Williamsburg, N.Y.*	„	Oct. 24, 1847.
Abiel Silver, *Contoocookville, N.H.*	„	June 17, 1849.
Jabez Fox, *Detroit, Mich.*	„	June 17, 1849.
T. B. Hayward, *Brookline, Mass.*	„	June 14, 1850.
William B. Hayden, *Portland, Me.*	„	June 13, 1851.
Samuel H. Worcester, *Baltimore, Md.*	„	Aug. 28, 1851.
John P. Perry, *Yarmouthport, Mass.*	„	May 9, 1852.
Thomas Storry, *Peoria, Ill.*	„	May 30, 1852.
Robert Children, *Lancaster, Grant Co., Wis.*	„	Feb. 12, 1854.

Licentiates and Ministers.

*Luther Bishop, *Clayton, N.Y.*	licensed	Dec. 30, 1832.
*James Scott, *Boston, Mass.*	ordained‡	June 10, 1842.
*J. M. Hibbard, *Athens, O.*	licensed	May 28, 1843.
*Alfred E. Ford, *New York*	ordained	June 27, 1847.
James Melrose, *Canton, Ill.*	„	Oct. 3, 1847.
*Joshua O. Colburn, *Philadelphia, Penn.*	licensed	Oct. 30, 1848.
John H. Williams, *St. Clairsville, O.*	ordained	May, 1852.
John H. Miller, *Selma, O.*	„	May, 1852.
Chauncey Giles, *Cincinnati, O.*	„	May, 1852.
*Samuel M. Warren, *England*	licensed	Feb. 16, 1853.
Arthur O. Brickman, *Baltimore, Md.*	„	July, 1854.
Anthony Riker, *Ottawa, Ill.*	„	Oct., 1854.
*Timothy O. Paine, *Waterville, Me.*	„	June 5, 1854.
*Daniel K. Whitaker,	„	June 30, 1855.

† The dates of the ordinations in this grade designate the time when they were ordained as pastors, as some of them were introduced into the two grades at the same time.

* Not constantly and regularly officiating at the present time.

‡ Those marked as *ordained* are called Ministers, though they have no more authority than Licentiates, — except Messrs. Scott and Melrose, who were authorized to baptize and to marry.

REPORT OF A COMMITTEE ON DONATIONS AND DEVISES.

The undersigned, who was directed by the Convention "to furnish a form, or prescribe a method, by which donations may be legally made to this Convention," in order that "the same be published in the Journal of the Convention annually," respectfully reports: —

No difficulty can occur where the party wishing to give is living, as arrangements can easily be made to carry his wishes into effect; and I suppose the word "donations" was intended to embrace devises and legacies.

That a devise or legacy may take effect, two things are necessary: one, that the devisee be so distinctly named or described that no question can be made as to his identity; the other, that he be a person capable of taking in law. The name which this Convention has always borne distinguishes it sufficiently. But it is not a corporate body; and hence there may be questions as to its legal capacity of receiving or holding property. To meet this difficulty, persons should be named, or adequately described, who may take and hold the property, so as to support the legal title, but in such a way as to give the Convention the absolute control and direction of it. I think it may be a convenient way to accomplish these objects to use the following

FORM

FOR A DEVISE TO THE GENERAL CONVENTION.

"I, A B, do give, bequeathe, and devise" (here naming and describing the property or estate) "to the persons who shall be President and Treasurer of the General Convention of Receivers of the Doctrines of the New Jerusalem in the United States at the time of my death, and their successors in office, to have and to hold the same to them in fee-simple, but always in trust to and for the exclusive benefit of the said Convention, and always subject to the absolute and entire control and disposition of said Convention."

Or the testator may designate these officers by their names, or may substitute for these officers other persons by name, always adding, "but always in trust," &c., and the remainder of the preceding paragraph following these words.

If the testator wishes the property applied to any particular purpose, he should add to the foregoing, —

"But it is my wish, and I do hereby direct the said Convention, to use, apply, and employ the said property in the following manner; that is to say, —"

Then should follow the directions of the testator; and it is important that they be as clear and specific as possible.

THEOPHILUS PARSONS.

PLACES CONTAINING SOCIETIES AND RECEIVERS.

PLACES CONTAINING SOCIETIES ARE MARKED WITH ASTERISKS.

MAINE.

Augusta, George W. Perkins.
**Bangor*, David Worcester.
**Bath*, Rev. Samuel F. Dike.
Benton, Jones Dow.
Bowdoinham, Benjamin Robinson.
Bradford, Perley G. Elden.
Canaan, Mrs. Lothrop Gitchell.
Dennysville, Bela Lincoln.
Dexter, Henry G. H. Swanton.
Dresden, Mrs. Patterson.
East Vassalborough, Miss Nancy Hoyt.
Eastport, M. Bradish.
Eddington, Phebe M. Lilly.
Foxcroft, Augustus Hale.
Freeport, Dr. E. Wells.
**Gardiner*, Henry B. Hoskins.
Hallowell, D. P. Livermore.
Jay, Miss Elizabeth D. Hyde.
Kennebunk, Dr. E. G. Stephens.
Kennebunk Centre, Adam McCullock.
Kennebunk Port, Capt. John L. Little.
Leeds Centre, F. B. Leonard.
Lewiston, Ambrose Herriman.
Lewiston Falls, Miss Susan Chandler.
Limington, Mrs. Josiah Marston.
North Vassalborough, David C. Lincoln.
North Waterford, Colburn Wheeler.
Norway, L. W. Pingree.
Parsonsfield, B. R. Jordan.
**Portland*, Oliver Gerrish.
Richmond, Dr. J. Donnell Young.
Rockland, F. A. D. Singhi.
Saco, Mrs. Fernald.
Saccarappa, Archelaus Lewis.
South Windham, N. Burnet.
South Windsor, James Wingate.
Waterborough, Mrs. Mary Folsom.
Waterville, George C. Dow.
Waterville, Timothy O. Paine.
Wayne, Mrs. B. W. Varnum.
West Newfield, Samuel Dam.
Williamsburg, H. K. Adams.
Winslow, J. Bowman Stratton.
Winthrop, Dr. Ezekiel Holmes.
Wiscasset, Miss Elizabeth Parker.
Yarmouth, Asa Bisbee.

NEW HAMPSHIRE.

Amherst, Thomas Wilkins.
Contoocookville, Alonzo Currier.
Exeter, J. M. Hibbard.
Farmington, Dr. Rufus K. Pearl.
Franklin, Eben Clark.
Hollis, Taylor G. Worcester.
Lempster, T. W. Abel, M.D.
Manchester, Samuel Lord.
Nashua, Noah E. Hale.
Sanbornton, Nathaniel Piper.

MASSACHUSETTS.

**Abington*, Rev. Joseph Pettee.
Barnstable, Chauncey Conant.
Belmont, Dr. William Nichols.
Berkley, John Clark.
Berlin, Artemas Barnes.
**Boston*, Rev. Thomas Worcester.
Braintree, James Denton.
**Bridgewater*, Rev. Thos. P. Rodman.
Brookline, William A. Wellman.
Cambridge, Prof. Theophilus Parsons.
Carver, Lewis Pratt.
Charlestown, Edward W. Brown.
Chelsea, Noah Worcester.
Chickopee, Corey McFarland.
Dedham, William Field.
Dorchester, Frederick Nichols.
**East Bridgewater*, Jos. Chamberlain.
Easton, Dr. Swan.
East Randolph, Thomas West.
Edgartown, M.V., Dr. I. H. Lucas.
Fair Haven, John McCarthy.
**Fall River*, John Westall.
Falmouth, R. S. Wood.
**Foxborough*, Warren Bird.
Franklin, Joseph A. Woodward.
Harvard, Trumbull Bull.
Kingston, Samuel Ring.
Lancaster, Henry Wilder.
Leicester, Samuel Southgate.
**Lowell*, B. S. Hale.
Lynn, Benjamin Shaw.
**Mansfield*, Daniel Fisher, Jr.
Marblehead, John Bartol.
Marlborough, Miss Lavinia Howe.
Medford, Rev. Adonis Howard.
**Middleborough, Four Corners*, Col. E. G. Perkins.
Nantucket, Dr. John T. Metcalf.
New Bedford, Dr. James C. Mara.
Newton, J. W. Hunt.

Newtonville, T. H. Carter.
Northampton, Dr. Denniston.
North Bridgewater, Rev. Warren Goddard.
**Pawtucket*, James Lord.
Plympton, Rufus Ring.
Raynham, William Snow.
Reading, Franklin Putnam.
Roxbury, William H. Dunbar.
Salem, W. B. Pike.
Scituate, Elijah Jenkins.
South Reading, George J. Norton.
**Springfield*, Dr. G. W. Swazey.
Stoneham, Thaxter Norton.
Stoughton, Martin Wales.
Taunton, J. N. Harris.
Waltham, Calvin Clark.
Wendell, John Hunt.
**West Bridgewater*, Nahum Leonard.
West Roxbury, Dr. B. F. Wing.
West Springfield, J. E. Ferre.
Williamstown, Noah Cook.
Wrentham, Henry T. Niles.
**Yarmouthport*, Rev. John P. Perry.

RHODE ISLAND.

Bristol, James Diman.
Cranston, Anson Potter.
North Providence, Adam Anthony.
**Providence*, John Prentice.
Warwick, Simon H. Greene.

CONNECTICUT.

Bolton, Harvey Calking.
Bridgeport, Zachariah Oram.
East Lyme, Thomas Avery.
Hartford, Joseph Ropes.
Meriden, David N. Ropes.
Mystic River, Palmer Gallup.
Thompsonville, Dr. Thomas H. Warren.
Waterbury, Julius Hotchkiss.
West Suffield, John Wyman.

NEW YORK.

Albany, Cyrus Lancaster.
**Baiting Hollow, River-Head, L.I.*, Jonathan Horton.
Brooklyn, Robert L. Smith.
Buffalo, J. G. Chase.
Canandaigua, Robert Royce.
Candor, Tioga Co., Jesse D. Smith.
Cazenovia, Mrs. Anna H. W. Adams.
Clayton, Luther Bishop.
Cohoes, Charles A. Olmstead.
Dexter, Jesse Babcock.
**Greenport*, William Wisdom.
Hornellsville, J. K. Hale.
Little York, James E. Cushing.
Moriches, Jeffrey Hutchinson.
Mount Morris, Livingston Co., Jacob Frank.
**New York City*, Samuel L. Waldo.
Oswego, Mr. Doolittle.
**River-Head, L.I.*, Rev. M. M. Carll.
Rome, Dr. Stephen Seymour.
Sag Harbor, J. H. Robbins.
**South Danby*, Nathan Beers.
Spencer, John Watson.
Syracuse, Charles T. Norton.
Troy, Jefferson Gardner.
Utica, Dr. Ebenezer Leach.
Watertown, William V. V. Rosa, M.D.
Woodville, Amos E. Wood.

NEW JERSEY.

Mount Holley, Joseph Shaffer.
Newton, Joseph Warbasse.
Sparta, R. H. Morris.
Trenton, Thomas Hamilton.

PENNSYLVANIA.

Blockley, Phil. Co., David Snyder.
Brownville, Eli Abrams.
**Frankford*, Rev. James Seddon.
Franklin, Venango Co., Robert Ayres.
Indiana, Indiana Co., Joseph Young.
Near *Johnstown*, Edwin A. Vickroy.
**Lancaster*, F. R. Kramph.
**Leraysville*, William Black.
McConnellsburg, Andrew J. Cline.
Mount Pleasant, Bridgewater, Beaver Co., John Hewett.
New Castle, Pa., Charles T. Whippo.
Paradise, Lancaster Co., Henry A. Carpenter.
**Philadelphia*, Dr. A. E. Small.
**Pittsburg*, J. H. Mellor.
**Southwark, Philadelphia*, Charles S. Close.
Stoystown, George Graham.
Towanda, Leonard Pratt.
**Upper Darby, Delaware Co.*, Thomas Kent.

DELAWARE.

Wilmington, Mrs. Hounsfield.

MARYLAND.

Annapolis, William Chauvenet.
**Baltimore*, Rev. Samuel H. Worcester.
Elk Ridge Landing, Dr. Joel Hopkins.
Orr's Gap, South Mountain, near *Hagerstown, Washington Co.*, John Faulder.

DISTRICT OF COLUMBIA.

**Washington*, Prof. A. G. Pendleton.
„ Dr. N. C. Towle.

VIRGINIA.

Abingdon, Conally F. Trigg.
Alexandria, Wilson M. C. Fairfax.
Cameron, King George Co., Dr. F. Fairfax.
Lynchburg, John B. Cabell.
Marshall Co. (Sunfish P.O., Monroe Co., O.), James Campbell.
Warminster, Nelson Co., N. F. Cabell.
**Wheeling*, James Mellor.

SOUTH CAROLINA.

Albany, F. O. Welsh.
**Charleston*, W. H. Inglesby.
Edgefield, D. F. Laboard.

GEORGIA.

Albany, E. Haggard Swinney.
Clinton, Jones Co., Frederick Blanchard.
Milledgeville, Judge Johnson.
Savannah, Dr. Elisha Parsons.
Thomasville, William Hunnewell.
Warrenton, Thomas Wayland.

FLORIDA.

Tallahassee, Charles H. Austin.

ALABAMA.

Livingston, Sumpter Co., B. W. Huntington.
Mobile, T. H. Carll.
Washington, Autauga Co., John Mills.
Wetumpka, J. C. Humphreyville.

TENNESSEE.

Bellemont, Dr. A. Roane.
Knoxville, David Campbell.
Nashville, J. N. Loomis.

KENTUCKY.

Cadiz, Rocky Ridge P.O., Dr. William C. Haydon.
Covington, Henry Albro.
Henderson, J. F. Williams.
Lexington, William Young.
Louisville, James Fulton.
Newport, Thomas French.
Shepherdsville, Dr. R. H. Goe.

OHIO.

Athens, John M. Hibbard.
Bellefontaine, R. S. Canby.
Big Prairie, Wayne Co., Robt. Haughey.
Blue Rock P.O., Muskingham Co., John Bowers.
Bourneville, Ross Co., John Somerville.
Bowling Green, Wood Co., George Williams.
Bridgeport, Belmont Co., Andrew Patterson.
Centreville, Montgomery Co., Abel Sherman.
Chester, Meigs Co., William Hobart.
**Chillicothe, Ross Co.*, A. D. Sproat.
Cincinnati, Rev. Chauncey Giles.
Cleveland, Bobert Bailey.
Columbus, James Espy.
Congress, Wayne Co., John S. Tarr.
**Dayton*, David Pruden.
East Rockport, James Nicholson.
Elland, Dunlop P.O., Hamilton Co., Giles Richards.
Euclid, Cuyahoga Co., A. McReynolds.
Greenvillage, Mahoning Co., John Stahl.
**Guilford, Medina Co.*, A. V. Eastman.
Hamilton, Butler Co., T. H. Wilkins.
Harveysburg, Warren Co., Dr. McCowan.
**Hastings P.O., Richland Co.*, John Tucker.
Jefferson, Ashtabula Co., Wm. Howells.
Johnsville, Montgomery Co., William Gilespy.
Kyger P.O., Gallia Co., A. & J. Bradbury.
**Lebanon, Warren Co.*, William Frost.
Limaville, Stark Co., Asa Morse.
Longbottom, Meigs Co., John Davis.
Macconnelsville, Morgan Co., Matthew Wilson.
Marietta, Washington Co., Eli Ihams.
Marion, Charles Sellers.
Massillon, Stark Co., T. W. Harvey.
Mifflin, Richland Co., Henry Weirich.
Milford, Clermont Co.. Wm. Tingley.
**Newark, Licking Co.*, James White.
New Petersburg, Stephen Peabody.
Norwalk, Samuel T. Worcester.
Nyesville, Meigs Co., Leonard Carlton.
Olivesburgh, Richland Co., J. M. Ozier.
Plain, near *Wooster, Wayne Co.*, John H. Pile.
Pomeroy P.O., Meigs Co., John Sherman.
Port Clinton, Ottawa Co., S. L. Lockwood.
**Rockport, Cuyahoga Co.*, A. W. Brown.
**Rutland, Meigs Co.*, John McQuigg.
Salisbury P.O., Meigs Co., William H. Grant.
Sandusky City, J. A. Pinto.
Selma, Green Co., J. H. Miller.
**Springfield, Clark Co.*, John Murdock.
St. Clairsville, Belmont Co., John H. Williams.
Steubenville, Mr. Powell.

Streetsborough, Portage Co., A. W. Wetherbee.
Tiffin, Seneca Co., J. P. Pillars.
Toledo, Alexander Henderson.
Twenty-mile Stand Hamilton Co., David Espy.
**Urbana, Champaigne Co.*, M. G. Williams.
Washington C.H., Fayette Co., James Howells.
Wickliffe, Lake Co., S. Chesbro.
Wilkesville, Gallia Co., S. H. Brown.
Windsor, Ashtabula Co., Chas. Stearns.
Youngstown, George Tod.

INDIANA.

Bristol, Elkhart Co., Miss Gregory.
Brownsville, Union Co., Resin Mason.
Cleveland, Elkhart Co., Mrs. W. Evans.
East Cleveland, O. R. Hyde.
Elkhart, Elkhart Co., Dr. Beardsley.
Enterprise, Steuben Co., J. A. Haughey.
Eugene, Vermilion Co., Isaac Hobart.
Evansville, William Wilkinson.
**Goshen*, E. M. Chamberlin.
Indianapolis, W. W. Wick.
Jeffersonville, T. M. Elmer, P.M.
Lafayette, Dr. Dening.
Laporte, John B. Niles.
Laughery, Ripley Co., Daniel B. Jordan.
Middleton, Henry Co., John M. Fenton.
Moorfield, James N. Taylor.
New Albany, Samuel F. Haslett.
Noble C.H., Noble Co., Elisha Blackman.
Richmond, Dr. O. H. P. Baer.
Scipio, Franklin Co., George Hubbell.
Springfield, George Osborn.
Washington, near *Vincennes*, Colonel William McCormick.
Washingtonville, Columbiana Co., Henry Snyder.

ILLINOIS.

Alton, Madison Co., Moses G. Atwood.
Antioch, Lake Co., George Hale.
Abingdon, Knox Co., Chas. A. Williams.
Batavia, Kane Co., Stephen Wood.
Belleville, St. Clair Co., William C. Davis.
Belvidere, Boone Co., G. W. Horton.
Near *Belvidere*, N. Bartlette.
Bernadotte, Fulton Co., Llewellen Griffith.
Bloomington, M. C. Bissell.
Bloomingdale, Du Page Co., Richard Dye.
Bonaparte, Du Page Co., Eliphalet Strong.
Brimfield, Peoria Co., Geo. Pulcipher.
**Canton, Fulton Co.*, Rev. J. Melrose.
Carrolton, Greene Co., Luman Curtius.
Charleston, Coles Co., Stephen Sergeant.
**Chicago, Cook Co.*, Rev. J. R. Hibbard.
Collinsville, Samuel Willard.
Deer Creek, Tremont P.O., Tazewell Co., Eri Bogardus.
Dixon, Lee Co., Mr. Heaton.
Elgin, Kane Co., John Lovell.
Elmore, Peoria Co., G. P. Wyckoff.
Farmington, Peoria Co., Daniel James.
Galesburg, Knox Co., G. C. Lanphere.
Geneseo, John Smith.
Granville, O. Child.
Hampshire, Kane Co., Jos. M. Switzer.
Harkness Grove, Trivoli P.O., Peoria Co., Edson Harkness.
Havana, Mason Co., Mr. McCowen.
Henry, Marshall Co., Dr. Charles Davis.
Henderson, Knox Co., Henry Area.
Hillsborough, Montgomery Co., E. H. Perkins.
Jacksonville, Morgan Co., Rev. George Field.
Jerseyville, Jersey Co., Alexander Coles.
Kane P.O, Jersey Co., Jas. A. Tollman.
Knoxville, Knox Co., Dr. Azel Hanks.
La Salle, La Salle Co., Salmon Loomis.
Liberty, Adams Co., John W. Smith.
Magnolia, Putnam Co., Dr. Reynolds.
Morris, Grundy Co., Wm. T. Hopkins.
Mount Carroll, Carroll Co., Dr. J. L. Hostetter.
Near *Naperville, Du Page Co.*, Thomas Betts.
Newburg, Peoria Co., Lovice Croy.
Oswego, Kendall Co., Mrs. Suydam.
Ottawa, La Salle Co., Jacob G. Stone.
Peoria, Peoria Co., Rev. Thos. Storry.
Petersburg, Menard Co., A. D. Wright.
Peru, La Salle Co., Dr. J. F. Weeks.
Princeton, Bureau Co., Asa B. Thayer.
Richmond, McHenry Co., Dr. Stone.
Ringgold, Cook Co., Cyrus Butterfield.
Rock Creek, Carroll Co., Philander Seymour.
Rooks Creek P.O., Livingston Co., C. Erp.
Springfield, Sangamon Co., I. S. Britton.
St. Charles, Kane Co., John B. Blanchard.
Tremont, Tazewell Co., Chas. Emerson.
Toulon, Stark Co., George A. Clifford.
Union, Rock Co., W. or H. L. Wardell.

Utica, Fulton Co., Dr. J. S. Stout.
Wabash Point, Paradise P.O., Coles Co., Dr. Daniel Williams.
Waukegan, Lake Co., S. M. Dowst.
Wilmington, Will Co., Anthony Riker.
Yellow Head P.O., Kankakee Co., Rev. H. N. Strong.

MICHIGAN.

Abscota, Dr. Smith.
Adrian, N. M. Halsey.
Albion, Calhoun Co., James Lake.
**Almonte*, William Hamilton.
Bainbridge, Berrien Co., Sidney Spencer.
Battle Creek, Silas W. Dodge.
Brownstown, Wayne Co., Clayton Wisdom.
Cassopolis, Cass Co., Jacob Silver.
Cenesco, Calhoun Co., Joseph Saunders.
Charlotte, Eaton Co., H. H. Hatch.
Coldwater, Dr. Champion.
**Detroit*, Rev. Jabez Fox.
Dexter, Washtenaw Co., Henry Vinkle.
Dowagiac, B. F. Silver.
Eaton Rapids, Dr. E. D. Burr.
Eckford, Calhoun Co., S. Burt Keep.
**Edwardsburg, Cass Co.*, Orrin Silver.
Galesburgh, Kalamazoo Co., Dr. E. Stetson.
**Grand Rapids*, Dr. Shepard.
Grantville, Kent Co., Rev. Richard Hooper.
Homer, Calhoun Co., Wm. W. Wells.
Iosco, Charles Harford.
Jackson, Delos J. Holden.
Jonesville, John T. Blois.
Kalamazoo, John L. Read.
Lansing, Allan Goodridge.
Lima, Washtenaw Co., John Harford.
**Little Prairie Ronde*, Bennet Copley.
Lyons, Ionia Co., Dorus M. Fox.
**Marshall*, A. Baker.
Monroe, Mr. Cook.
Mud Creek, Eaton Co., James Bailey.
New Buffalo, Berrien Co., Samuel S. Hinkle.
Niles, A. S. Howard.
Olivet, Eaton Co., William Hosford.
Otsego, Allegan Co., D. L. B. Coates.
Pokagon, Charles Evans.
Pontiac, A. Merryweather.
Port Huron, St. Clair Co., Gen. Northrup.
Ray, Macomb Co., Mrs. Ann Ives.
Redford, Wayne Co., Mrs. Kebles.
Saline, Washtenaw Co., O. Risdon.
**Springfield, Oakland Co.*, Chauncey Brownell.
St. Clair, Charles A. Loomis.
Stockbridge, Ingham Co., Wm. G. Harford.
Tecumseh, Lenawe Co., S. C. Boughton.
Worth, Tuscolla Co., M. L. Miller.

MISSISSIPPI.

Caledonia P.O., Lowndes Co., Peter Mayo.

MISSOURI.

Cape Girardeau, Gen. Albert Jackson.
Columbia, Boone Co., F. A. Hamilton.
Near *Independence*, M. A. Adams.
St. Charles, James Judge.
St. Louis, Dr. C. W. Spalding.

LOUISIANA.

Baton Rouge, Samuel Newton.
New Orleans, L. E. Reynolds.
Russelville, Claibourne Parish, Reuben Drake.
Thibodeauville, Lafourche Interior, Dr. William Brazier, Jr.
Waterproof, Tensas Parish, John P. Mason.

WISCONSIN.

Astor, Green Bay, Mrs. Goodell.
Bad Axe, James Harkness.
Berlin, J. N. Rogers.
Delafield, Simeon Child.
Elk Grove, Lafayette Co., Edw. Leslie.
Farmington, Jefferson Co., Mrs. A. Nutting.
Grand Prairie, Mrs. Whittier.
Jaynesville, John F. Gilman.
Jefferson, Charles Copeland.
Kenosha, Gershom Pope.
Lancaster, Grant Co., Robert Children.
Marquette, Marquette Co., W. H. Butterfield.
Milwaukie, T. Stringfellow.
Omro, Winnebago Co., Dr. W. P. McAlliston.
Platteville, Iowa Co., Dr. Tobie.
Pleasant Prairie, near *Kenosha*, G. Pope.
Twin Rivers, Manitouwoc Co., Benjamin F. Sias.
Wakesha, Dr. L. C. Slye.

IOWA.

Denmark, Lee Co., Mr. Shedd.
Harmony P.O., Jefferson Co., E. Rawalt.

Mount Pleasant, George W. Bentley.
Rooks Creek, Cedar Co., Robert Storry.
Winfield, Scott Co., Wm. J. Clayton.

MINNESOTA TERRITORY.

St. Paul's, W. R. Marshall.

TEXAS.

Galveston, Barnabas Haskell.
Houston, A. C. Allen.

CALIFORNIA.

Sacramento, James Kellogg.
San Francisco, L. Laughton Blood.

BRITISH PROVINCES.

Berlin, Halton Co., Canada West, Christian Enslin.
Chinguacousy P.O., William Speirs.
City of Toronto, C.W., Mr. Thompson.
Mimico Village, Etobicoke P.O., C.W., John B. Bagwell.
Markham P.O., C.W., Mr. Lyons.
Sandwich, C.W., Lewis Beers Hyatt.
Southwold, C.W., Thomas Lakin.
Stanley's Mills P.O., C.W., John Bagwell, Esq.
Streetsville, C.W., Samuel Brown.
St. Steven's, Hon. G. S. Stevens.
Township of York, Thornhill P.O., Peter E. Kaisir.
Woodstock, New Brunswick, Joseph Harvey.

WEST INDIES.

Bassin, Santa Cruz, Dr. W. H. Ruan.
Island of Montserrat, Thomas Burke.
Lucea, Jamaica, Richard E. Chambers.
Port of Spain (city), Trinidad, Thos. Shirley Warner.
St. Thomas, Vincent Kierulf,

AFRICA, CAPE OF GOOD HOPE.

Cape Town, { E. J. Jerram. G. W. Silberbaum.

All persons will confer a favor by sending corrections of and additions to the foregoing lists to the Secretary of the General Convention, *postpaid*.

T. B. HAYWARD.

FORM RECOMMENDED FOR REPORTS OF SOCIETIES TO THE CONVENTION.

This Society numbers —— members; —— have joined it during the past year; and —— have been removed from it by death; —— to other Societies; and —— from other causes. There are about —— other receivers connected with it. The public worship of the Society is regular and constant; being conducted by (his name) Pastor, Minister, Licentiate, or Reader. It is attended by about —— persons, including the children of members and receivers. The Holy Supper is administered quarterly (or otherwise), and is attended by about —— persons. The Society has a Sabbath School, consisting of about —— pupils, divided into classes, and under the care of (a superintendent) and —— male and —— female teachers. The Society also has a doctrinal class, embracing —— persons, whose ages vary from —— to ——. The number of persons baptized during the past year is —— adults and —— children. The Society has a week-day School of —— pupils, taught by —— ——. There is in this place a library of Swedenborg's Theological Works, containing —— volumes; and a Sabbath School Library, containing —— volumes. We have a Tract Depository, which has disposed of —— Tracts during the past year. [Also such other information concerning the Society's operations as it thinks proper; and information relative to the spread of the Doctrines in the place; and the same in regard to other places in the vicinity which the Convention would not otherwise hear of.]

Persons writing from places where there are receivers, but no society, will please say whether they have worship on the Sabbath, public or private; and add such other information as the above form or their own minds may suggest.

LIST OF SOCIETIES OF THE NEW CHURCH IN ENGLAND, SCOTLAND, AND IRELAND.

In this List, the first name is that of the place where the society is located; the second designates the situation of its place of worship; the third is the name of its minister or some member, generally with the residence annexed.

Accrington, Abbey Street, Rev. J. Bayley.
Alloa, 50, Mill Street, Mr. Allen Drysdale, 44, Mill Street.
Ashton-under-Lyne, Wellington Street, Mr. Isaac Brierley, Acre Lane, Stayley Bridge, Rye Croft.
Bath, Henry Street, Mr. James Keen, 19, Norfolk Buildings.
Birmingham, Summer Lane, Rev. E. Madeley, 337, Summer Lane.
Blackburn, Anvil Street, Brookhouse Fields, Mr. T. Pemberton, Darwen Street.
Bolton, Higher Bridge Street, Mr. W. Horrocks, Cheapside.
Brightlingsea, Waterside Lane, Mr. W. H. Grigs.
Bristol, 3, Lodge Street, Mr. J. K. Bragge.
Bury, Henry Street, Mr. Jno. Haworth, South Garden Street.
Chatham, Best Street, Messrs. E. Evans and J. Jones.
Dalton, near Huddersfield, Grove Place, Rev. R. Storry.
Derby, Babington Lane, Rev. W. Mason, 6, Wilmot Street.
Edinburgh, Infirmary Street, Mr. G. Parry, Farquharson Place, West Preston Street, Newington.
Embsay, near Skipton, Mr. T. H. Shacklock.
Glasgow, Cathedral Street, Rev. O. Prescott Hiller, 114, West Nile Street.
Haslingden, Blackburn Road, Mr. James Rawsthorn, Dearden Gate.
Heywood, Church Street, Mr. J. B. Kennerley, Peter Street, Manchester.
Ipswich, High Street, St. Margaret's, Rev. D. G. Goyder (*pro tem.*), 8, Norwich Road.
Islington, Devonshire Street, Dr. Holmes, 1, Oxford Terrace, Islington.
Jersey, Victoria Street, Mr. Titus Brown, York Street.
Kersley, Rev. Woodville Woodman.
Leeds, Albion Street, Rev. R. Edleston, Headingley.
Liverpool, Lord Nelson Street, Mr. Joseph Skeaf, Adelphi Hotel.
Liverpool, Limekiln Lane, Mr. R. G. Sheldon, 159, Vauxhall Road.
London, Argyle Square, King's Cross, Rev. T. C. Shaw, 10, Stonefield Street, Islington.
London, Cross Street, Hatton Garden, Rev. W. Bruce, 16, Camden Square, Camden Road.
Longton, Market Lane, Mr. Joseph Tideswell, High Street.
Manchester, Peter Street, Rev. J. H. Smithson, 25, Cecil Street, Greenheys.
Melbourne, Pen Lane, Mr. Jno. Clemson.
Middleton, Wood Street, Mr. James Ashton, Park Wood.
Mirfield, Knowl, Mr. G. Wilson, Upper Row.
Newcastle-upon-Tyne, Percy Street, Mr. T. Catcheside, Grainger Street.
Norwich, Queen Street, Rev. R. Abbott, Belle Vue, Green Hills.
Nottingham, North Church Street, Mr. W. Pegg, Hollow Stone.
Oxford, Mr. W. Ray, Rose Hill Academy.
Paisley, 8, Bar Street, Mr. D. Fleming, 29, Glen Street.
Preston, Avenham Road, Rev. E. D. Rendell, Avenham Road.
Ramsbottom, Ramsbottom, Mr. P. Nuttall.
St. Osyth, Spring Road, Mr. Jas. Chaplin, Colchester Road.
Salford, Bolton Street, Rev. D. Howarth, Kent Place.
Salisbury, Castle Street, Rev. D. T. Dyke, Quidhampton.

Stand Lane, Stand Lane, Rev. Jas. Boys, Radcliffe Bridge.
West Leigh, West Leigh, Mr. Jno. Adkin, Union Street, Leigh.
Wigan, Duke Street, Wigan Lane, Mr. S. Mason, Harrowgate, Chapel Lane.
York, Mr. W. Heppell.

Addresses of Ministers not given above.

Rev. J. Bradley, 32, Bold Street, Tamworth Street, Hulme, Manchester.
Rev. J. W. Barnes, 37, Southgate Street, Bath.
Rev. T. Chalklen, 38, Wilton Square, New North Road, Islington, London.
Rev. J. Cull, 2, St. Mary's Place, Edgehill, Liverpool.
Rev. J. F. Wynn, North Bar Street, Beverley.

LIST OF OTHER PLACES IN ENGLAND, SCOTLAND, AND IRELAND WHERE RECEIVERS ARE KNOWN TO RESIDE.

Aberdeen, Mr. James Dawson, Ayenhall Brewery.
Aberystwith, Mr. E. Watkins, Moelycerney.
Auckland, West, Mr. Young.
Barnstaple, Mr. T. Berry.
Barnoldswicks, Yorks, Mr. J. Wigglesworth.
Bedlington Iron Works, by Morpeth, Northumberland, Mr. J. Lightford.
Belfast, Mr. Simms.
Bideford, Mr. Joseph Berry, Mill Street.
Boardman Lane, near Middleton, Mr Hawley.
Bradford, Mr. W. Dyson, Messrs. Schwann, Kell, and Co., Hall Ings.
Bradshaw Chapel, near Bolton, Mr. Wild.
Brentford, Middlesex, Mr. R. Williams.
Burleywood Head, near Otley, Yorkshire, Mr. Hainsworth.
Burnley, Mr. Robert Bailey.
Burnsall, Mr. Jonathan Mason.
Burslem, Potteries, Mr. W. Barland, Middleport.
Calveley, near Tarporley, Cheshire, Mr. John Harling.
Chalford, Gloucestershire, Miss Teesdale.
Chatteris, Cambridgeshire, Mr. John Payten.
Chester, Mr. Jas. Harling, Bars, Foregate Street.
Colchester, Mr. Mattacks, 14, Short Wyre Street.
Crannlaith, Ballidahob, Cork, Ireland, Mr. Thomas Swanton.
Crewe, Cheshire, Mr. Jacob Maddock, Railway Station.
Daventry, Mr. R. Castles.
Dudley, Queen's Cross, Mr. Murdock.
Dundee, Mr. A. Dicke, 19, Barrack Street.
Dumfermline, Mr. J. N. Paton, sen.
Dunkeld, Perthshire, Mr. Craigie.
Exeter, Mr. F. Kingdon, jun.
Failsworth, near Manchester, Mr. Robinson, Newton Heath.
Gainsborough, Mr. Cuckson.
Gate, Helmsley, near York, Mr. G. Burn.
Gravesend, Mrs. Ford, 21, South Hill Terrace.
Greenock, Mr. Ellard, 16, William Street.

Hereford, Mr. Gethen, Druggist.
High Coniscliffe, near Darlington, Mr. Hetherington.
Hull, Mr. D. Middlemist.
Ilkeston, Notts, Mr. Potts, Chemist.
Illingworth, near Halifax, Mr. Johnson.
Leamington, Mr. Pratt, Chemist, Parade.
Leicester, Mr. James Mitchell, Silver Street.
Lerwick, Mr. G. Omand, Brae, Side Cottage.
Lochwinnoch, Renfrewshire, Mr. Andrew More.
Longridge, Mr. David Nuttal.
Loughborough, Mr. Dean.
Louth, Lincolnshire, Mr. J. Bogg.
Macclesfield, Mr. Elijah Smith, 11, Mill Lane, Sutton.
Maidstone, Mr. Hook, Tovil House.
Malton, Yorkshire, Mr. Robert Wise.
Muthil Toll Bar, Perthshire, Mr. John Whyte.
Newbury, Mr. Alfred Penn, North Brook Street.
Northampton, Mr. Negus. St. Giles's Square.
Oswaldtwistle, Lancashire, Mr. T. Riley.
Peterborough, Mr. John Barton, Eastern Counties Railway Station.
Pickering, Mr. Christopher Storry.
Poole, Dorsetshire, Mr. H. B. Smith.
Prescot, Lancashire, Mr. J. Chesworth, Watchmaker, Tan Yard.
Rilston, near Skipton, Mr. A. Maude, Fleets.
Ripley, Derbyshire, Mr. Joseph Rhodes.
Rochdale, Mr. Jackson, Oldham Road.
Ryde, Isle of Wight, Mr. Taylor, Cobbedhall.
Sheffield, Mr. Alfred Wynn, Eyre Street.
Shields, North, Mr. C. Miller, Clive Street.
Shields, South, Mr. R. Cassell, Green Street.
Skipton, Mr. Platt, Gardener, Swadford.
Snape, near Saxmundham, Mr. H. Knight.
Southport, Lancashire, Miss Mather, Lord Street.
Stonehill, Farnworth, near Bolton, Mr. T. Staton.
Stockport, Mr. J. F. Facey, Shaw Heath.
Street, near Glastonbury, Mr. Camp Penn.
Stroud, Gloucestershire, Mr. Bucknall.
Swaffham, Norfolk, Mr. Lee Good.
Thornhill Briggs Mill, Brighouse, near Halifax, Mr. M. Waller.
Toadsmoor, near Stroud, Mr. Coxhead.
Todmorden, Mr. George Hinchliffe, of Studley Mill, near.
Tonbridge, Kent, Mr. C. Pugh, Draper.
Toton, near Nottingham, Mr. D. Roper.
Twerton, near Bath, Mr. Dawney, Railroad Station.
Tyldesley Banks, Mr. Mort.
Walworth Castle, Durham, Mr. Noble.
Warrington, Mr. James Sutton.
Waterford, Mr. John Horn, Neptune Engine Works.
West Bromwich, Mr. W. Dimock, near the Junction Inn.
Winchester, Mr. Butcher, High Street.
Wivenhoe, Essex, Mr. D. Chapman.
Wolverhampton, Mr. Southwick, Lee Cottage, Dudley Road.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

GERMAN STATES.

Augsburg, Mr. C. F. Freyer, Stieftungs Cassier, 25.
Frankfort, Mr. H. L. Schweiger, Bromerstrasse, No. 1, second story.
Lindau, Dr. Roth.
Nurnberg, Dr. Leutpert (director of the court of justice).
Schweinfurt, Prof. William Pferish.
Tubingen, Wurtemburg, Dr. J. F. E. Tafel, à l'Université.
Wiesbaden, Lady Johanna Volk, Friedrichstrasse, No. 19.
„ Madame Rathin Schellenberg, and Madame Frezenius.
„ Miss Julia Schneider, Friedberger Chaussée, Eiserne Hand.

PRUSSIA.

Creuzeldassen, near Witten (near Dortmund, Elberfeld), Mr. Theodor Mullensiefen.
Berlin, Mr. Hafenluth, Scharrenstrasse, No. 2 (bookstore).
Ulm, Dr. Kamerer (physician).
Vegesack, near Bremen, Mr. Heinrich Rippe (merchant).
Weimar, Mr. Schmidt (lithographer).
„ „ Carl Clue (registrar in the archives of the Grand Duke).

SWITZERLAND.

Berne, Madame de Manuel.
„ Lady Phillipine de Struve.
„ Miss Durheim.
Herisau, Mr. Botschi (master-mason).

FRANCE.

Paris, Madame la Barome Thiebault, Rue de l'Université.
„ Mr. Auguste Harlé, Rue d'Aumale, No. 3.
„ Mr. Richardson, 22, Grande Rue, near Barrière St Denis.
St. Armand, Cher, Mr. J. F. le Boys des Guays (formerly Mayor).

ITALY.

Rome, Arthur Strutt, Esq., Via in Arcione, No. 104, near the Fountain of Freor.
Rome, Cephas G. Thompson.
Florence, Hiram Powers.

New Church Books,

FOR SALE BY OTIS CLAPP.

OWES'S WORKS. — Four Gospels; Sermons on the Beatitudes; Ten Virgins; Marriage of the King's Son, $2; Lord's Prayer and Ten Commandments; Deliverance of the Israelites; Miscellaneous; Preached at St. John's; Clowes's Memoirs; Psalms; Mediums; Science; Sacrament; Two Worlds; Letters to Grundy; Letters to Roby; Opposites; Christian Temper; Twelve Hours; Delights; Memorialists; Dialogue of Sophron and Philadelphus, 12½ cts.; Golden Wedding Ring, gilt, 6 cts., stitched, 3 cts.

NDMARSH'S WORKS. — Letters to Priestley, $1; Resurrection, $2; Lamb Slain, &c.; Compendium to True Christian Religion, 62 cts.; Church of England Weighed.

OBLE'S WORKS. — Plenary Inspiration, 87 cts.; Appeal in Behalf of the New Church, $1; Lectures, 8vo; Plurality of Worlds; Sermons on Praises of the Lord, 18¾ cts.; A Case of Entrance into the New Church, 18¾ cts.

GOYDER'S WORKS. — Key to Knowledge; Glimmerings of Light; Spiritual Gleanings.

ISSOLD'S WORKS. — Illustrations of the End of the Church; 1 vol. 8vo, 612 pages. Letter on the Practical Nature of the New Church Doctrines; cambric, 62½ cts., stitched, 50 cts. Apocalyptical Interpretation, 2 vols. Letter to Bonwell; 12½ cts. The New Church, a Refutation, &c.; 12½ cts.

ASON'S WORKS. — Help to Devotion; Hymns, 75 cts.; Answers to Questions on the Body of the Lord; Domestic Education, 25 cts.

ILKINSON'S WORKS. — Biography of Swedenborg, 62½ cts.; Science for all, 12 cts.; Popular Sketch of Swedenborg's Philosophical Works, 12½ cts.; Grouping of Animals, 17 cts.

PROF. BUSH'S WORKS. — Statement of Reasons, &c., 6 cts.; Reply to Dr. Woods; Documents concerning Swedenborg, 62½ cts.; Swedenborg Library, $1.

HOUGH'S WORKS. — Judgment Day, 50 cts.; Remarks on Davis's Revelations, 10 cts.; Philosophy of Man's Spiritual Nature, 3 cts.

HAYDEN'S WORKS. — Science and Revelation, 40 cts.; Character and Works of Christ, 12½ cts.; Correspondence of Wine, Baptism, and Holy Supper, cambric, 25 cts.; Two Revelations, Nature and the Word, 6 cts. Phenomena of Modern Spiritualism, 50 cts.

RENDELL. — Antediluvian History and Narrative of the Flood, 62½ cts. Peculiarities of the Bible, 75 cts.

BOOK OF PUBLIC WORSHIP, for the Use of the New Church. Prepared by order of the General Convention. Cambric, 88 cts.

LITURGY; or, New Book of Worship. Cambric, 88 cts. In various bindings, from $1.62½ to $2.62½.

DICTIONARY OF CORRESPONDENCES. 12mo. Cambric, $1.52.

GROWTH OF THE MIND. By S. Reed. 37½ cts.

APHORISMS OF WISDOM. 18mo. Boards, 37½ cts.

ESSAY ON THE CREDIBILITY OF SWEDENBORG. 12½ cts.

HOBART'S LIFE OF SWEDENBORG. 62½ cts.

SIBLEY'S EXPOSITION OF DANIEL.

BUSH'S LETTER TO A TRINITARIAN. 15 cts.

TRACTS.

ıe True Object of Christian Worship Demonstrated. 4 cts.

ɔrrespondence between Rev. George Field and a Methodist Minister. 4 cts.

ɔphron and Philadelphus; or, Dialogues on the Writings of Swedenborg. 12½ cts.

Letter to a Friend on Swedenborgianism. 6 cts.

Miniature of the New Jerusalem. 1 cent.

Also, Tracts of the Manchester, London, Glasgow, and Boston Tract Societies.

Juvenile Series do.

CHILDREN'S BOOKS.

ınocence of Childhood. By Mrs. Colman. 37 cts.

ıe Sabbath. By H. A. Worcester. Cambric, 37 cts.

'hite Dove. 33 cts.

appy Family. 25 cts.

ara. By Mrs. Carter. 10 cts.

ıvenile Ballads. By Mrs. Carter. 8 cts.

Catechism for Children of the New Church. By S. Worcester. 10 cts.

ainbow Explained. By Clowes. 6 cts.

ıterpillars, &c. By Clowes. 2 cts.

uestions to the Sacred Scriptures. 12 cts.; $1.20 per dozen.

uestions on the Four Gospels. By B. Worcester. 31 cts.

ssie, and other Stories. 12½ cts.

ɔedient Boys, and other Stories. 12½ cts.

ssons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

My Little Guide. 6¼ cts.

American Tales. 6 cts.

Child's First Book of Religious Instruction. 6 cts.

Child's Home Book, &c. Stiff covers, 12½ cts.

Lighthouse, &c. Stiff covers, 12½ cts.

Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.

The Young Farmers. By Mrs. Doughty. Cambric, 33 cts.

Little Child's Friend. By Mrs. Doughty. Cambric, 37½ cts.

Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.

Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.

SWEDENBORG'S THEOLOGICAL WORKS,

PUBLISHED AND FOR SALE BY OTIS CLAPP.

ARCANA CŒLESTIA: The HEAVENLY ARCANA which are contained in the Holy Scriptures, or Word of the Lord, unfolded. 13 vols. 8vo.

THE APOCALYPSE REVEALED; in which are disclosed the Arcana therein foretold. 1 vol. 8vo. $1.75.

THE APOCALYPSE EXPLAINED ACCORDING TO THE SPIRITUAL SENSE; in which are revealed (more fully than in the preceding work) the Arcana which are there predicted. 5 vols. 8vo. Cambric, $6.50.

THE TRUE CHRISTIAN RELIGION; or, THE UNIVERSAL THEOLOGY OF THE NEW CHURCH. 1 vol. 8vo. $1.25 and $1.

THE DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE; after which follow, THE PLEASURES OF INSANITY CONCERNING SCORTATORY LOVE. 8vo. $1.25 and $1.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM. 12mo. Cambric, 30 cts.; stitched, 12½ cts.

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE. 12mo. Cambric, 35 cts.; stitched, 25 cts.

THE FOUR LEADING DOCTRINES OF THE NEW CHURCH, signified in Rev. xxi. by the New Jerusalem. Being those respecting the Lord, His Divine and Human Natures, and the Divine Trinity; the Sacred Scripture; Faith; and Life. 12mo. 50 cts.

Each of the above doctrines may be had separate, viz.:—

The Doctrine of the New Jerusalem respecting the Lord. 10 cts.

The Doctrine of the New Jerusalem respecting the Sacred Scripture. 10 cts.

The Doctrine of the New Jerusalem respecting Faith. 5 cts.

Doctrine of Life for the New Jerusalem. 6 cts.

DOCTRINE OF THE NEW JERUSALEM CONCERNING CHARITY. 6 cts.

ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, as revealed from Heaven to which are prefixed some Observations concerning the New Heaven and the New Earth. 8 cts

DOCTRINES OF THE NEW JERUSALEM embracing seven works in one volume, viz.,— Doctrine of the Lord, Sacred Scripture, Whit Horse, Faith, Life, Heavenly Doctrines, and Cha rity. Cambric, 62½ cts.

CONCERNING HEAVEN AND ITS WONDERS AND CONCERNING HELL. 12mo. 45 cts

A BRIEF EXPOSITION OF THE DOCTRIN OF THE NEW CHURCH. 10 cts.

ON THE DIVINE LOVE AND THE DIVIN WISDOM. (Extracted from the Apocalyp Explained.) 8vo. Cambric, 44 cts.

ON THE EARTHS IN OUR SOLAR SYSTEM which are called Planets; and on the Earths i the Starry Heavens. With an Account of the Inhabitants. Paper, 25 cts.

AN ACCOUNT OF THE LAST JUDGMENT AND THE DESTRUCTION OF BABYLON showing that all the Predictions in the Apoc lypse are at this day fulfilled. 25 cts.

THE INTERCOURSE BETWEEN THE SOU AND THE BODY. 5 cts.

ON THE WHITE HORSE MENTIONED I THE APOCALYPSE, CHAP. XIX. 3 cts.

A SUMMARY EXPOSITION of the Intern Sense of the Prophetical Books of the Old Test ment, and of the Psalms of David. 20 cts.

CANONS OF THE ENTIRE THEOLOGY. 1 cts.

ON THE WORSHIP AND LOVE OF GO English edition. $1.25.

The "New Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Ea Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 3, Beacon Street. Oth communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW JERUSALEM MAGAZINE AND FOR THE NEW CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.
ZINA HYDE . . . . . Bath, Me.
ELIAS DAVIS . . . . . Gardiner, Me.
AMBROSE WARREN . . . . . Bangor, Me.
WILLIAM FAXON . . North Bridgewater, Mass.
JOHN ALLEN . 28, Beekman Street, New York.
WM. ROBERTS, Jun. . . 273, South 9th St., Phila.
WILLARD H. HINKLEY . 24, North Chas. St., Ba
EDWARD MENDENHALL . . . . Cincinnati,
Rev. J. R. HIBBARD . . . . . Chicago, I
W. NEWBERRY . . . 6, King's Street, Lond
Rev. THOMAS STORRY . . . . . Peoria, I
E. W. COBB . . . . . Charleston, S